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Social Justice Review

THE PLIGHT OF THE INTELLECTUAL
FACTS AND HOPES OF OUR CATHOLIC PRESS
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The Plight of the Intellectual

HIS POSITION IN THE EAST-WEST STRUGGLE

Liam Brophy, Ph.D.—Dublin, Ireland

IT IS ONE OF THE IRONIES of our time that while we devise weapons of mass destruction of amazing accuracy and precision, the chief weapons in the war of words between East and West, as between the social classes, become more vague in proportion to their power of vituperation. Words like proletariat, democracy and capitalism have great explosive power in the mouths of agitators who would be incapable of defining them. "Intellectual" is another such word which, far from having any further connection with the faculty of reading into things, as the Latin root would indicate, is become a term of contempt and abuse.

What distinguishes the intellectual from the genius and the highbrow? Genius we all know and can recognize. The man of genius is essentially a creator. He is like the great forces of nature abounding in power and energy which the intellectual harnesses for the good of mankind. Thus the intellectual appears as something like a mill wheel or transformer, converting the forces of genius into forms and figures readily comprehended by the man-in-the-street. "Highbrow," of course, is another term of abuse coined by the uncouth to justify their own low standards. He would appear to differ from the intellectual in this that he is stained with intellectual pride and cultural snobbery. Instead of wishing to break the bread of culture to the multitude he would conserve it for the nourishment of the elite and thus make culture synonymous with class distinction and disdain of the people. It was this attitude, as Berdyaev so often stressed, which created in the mind of the Russian worker an instinctive hatred of culture.

"Intellectual" Defined

Peter Viereck, Pulitzer-Prize author and poet, wrote in his candid and searching study, *The Shame and Glory of the Intellectuals*: "I define intellectuals as all who are full-time servants of the Word or of the word. This means educators in the broadest sense: philosophers, clergymen, artists, professors, poets, and also such undreamy and uncloudy professions as editors and more serious interpreters of the news. When they fulfill their civilizing function, intellectuals are the ethical Geiger counters of their society, the warning-signals of conscience. Their direct influence is almost non-existent. What of it? Indirectly and in the long run their influence can be decisive."

It may help us to understand the lineage of the word "intellectual" if we compare its use in Viereck's book with that of the word "clerk" in Julien Benda's work published after World War I, *The Treason of the Clerks*, and Raymond Aron's interpretation of it in his *Opium of the Intellectual*, published in 1957. The word "clerk" is used in Benda's work in the Latin sense of *clericus*, a man dedicated to culture and learning. In the Middle Ages the *clericus* was generally a cleric in Minor Orders at least. The sense of *responsibility* to God and his fellow-men was inherent in the term *clericus*.

The Catholic intellectual is, or ought be, the true inheritor of this ancient Christian tradition of the Middle Ages. This is in agreement with Father Hugh Halton's statement in an address under the title "Religion and the Intellectuals." "What makes a Catholic intellectual tick?" asked

the learned Dominican, and proceeded to answer it himself: "I think of a Catholic intellectual pretty much as I think of any true intellectual: one who, informed by God's grace and wisdom, contemplates Divine Truth and the relevance of Revelation to the arts and sciences, and then articulately communicates with others engaged in the same research." This is to place "intellectual virtue" on its own plane parallel to "moral virtue" on its plane. There was once a hierarchy of values involved which was accepted by the whole of society. But the cataclysms and confusions suffered by Christendom completely upset the standard of values. Cut loose from their religious moorings, the value by which men lived drifted apart on separate courses. The intellectual was deprived of his sense of responsibility, and, in a materialistic, mercantile civilization, was cynically cast aside. There was and is a vicious circle: no one takes the intellectuals seriously as guides since they all drift in different ways, not having the advantage of a common allegiance and faith; and they go their several ways because they have become suspect.

Why Intellectuals are Suspect

Intellectuals have become suspect because it is felt that they have betrayed their trust. It was the failure of Russian "intelligentsia" (itself a Russian term) which made the Bolshevik revolution possible and indirectly caused the monstrous crimes against humanity which Soviet Communism has brought in its train. "It did not have the courage to preach its message to the people," said that excellent authority, Berdyaev, "or fulfill its duty of bringing light into their dark places; it was doubtful of its office of enlightener. It did not believe in itself; it questioned the intrinsic worth of culture." And because it shirked its responsibilities to the people and used culture as a badge of social superiority, culture came to be regarded as "a fruit of injustice, bought at too high a price, a crime against the people, a going-out from among them, a forgetfulness of them."

Julien Benda's book makes a somewhat similar charge against the intellectuals of France in particular and of Europe in general: their apathy, barrenness and neutrality of outlook created an intolerable spiritual vacuum, while their selfishness and unconstructive bickerings did nothing to stem the catastrophic onrush of tragic events. Our civilization was betrayed by those who ought to have been its guardians and custodians.

The Great Betrayal

But the betrayal continued after World War I and hastened the coming of World War II. Unfortunately, from being a treason of mere apathy, it became a deliberate treason. The intellectuals have now allied themselves to the arch-enemies of Christian civilization, the Communists. Raymond Aron's searching book attempts to trace the steps which led the intelligentsia to this ironic *volte-face*. Mr. Aron was inspired to write his book through his observations of the communisants—those who do not belong to the Party but whose sympathies are with the Communists. In the introduction to his book he writes: "Seeking to explain the attitude of the intellectuals, merciless towards the failing of the democracies but ready to tolerate the worst crimes as long as they were committed in the name of the proper doctrines, I soon came across the sacred words, Left, Revolution, Proletariat. The analysis of these myths led me to reflect on the cult of history, and then to examine a social category to which the sociologists have not yet devoted the attention it deserves: the intelligentsia." He asks himself the question which many, including the late Holy Father, have repeatedly posed: How has it come to pass that Marxism has returned to fashion in the very country whose economic revolution belied the predictions of Marx? Why is Communism more successful where the working class is least numerous and the intelligentsia more prominent? What circumstances control the ways of speech, thought and action of the intellectuals in different countries? After comparing the French intellectuals with those of the U. S. A., Great Britain, Germany, Japan, India and elsewhere, Mr. Aron concludes that the French are the worst. Communism has become "the opium of the intellectuals," he holds, because of the agonizing dilemma in which they find themselves, afflicted as they are with spiritual hunger and yet lacking faith. And this, he says, "is where ideology comes in—the longing for a purpose, for communion with the people, for something controlled by an idea and a will. The feeling of belonging to the elect, the security provided by a closed system in which the whole of history as well as one's own person find their place and their meaning, the pride of joining the past to the future in present action"—all this draws the disillusioned intellectual as opium draws the drug addict.

More specifically Peter Viereck, citing Douglas Hyde, pinpoints the main reason why so many modern intellectuals are attracted to or driven to Communism—"the presence of millions of modern pagans. Communism is the child of unbelief. Bad social conditions are only the things on which it feeds. And that is why Communism has been able to take what is essentially a religious instinct and to use it for evil ends—take good qualities and use them for evil too." We begin to see what Viereck means when he said that anti-Catholicism is the anti-Semitism of the intellectuals.

No Turn Towards Religion

But if Communism supplies our intellectuals with a substitute for religion, that is to imply that they are not hastening in great hordes to the true religion. A symposium was published nine years ago under the heading *Religion and the Intellectuals*, in which the editors of the *Partisan Review* noted that "one of the most significant tendencies of our times . . . has been the new turn towards religion among the intellectuals." Father Halton had little difficulty in showing that the intellectuals were merely a heterogeneous group of men educated beyond their intelligence, united in one thing merely, their unenlightened and crudely misinformed attitude toward the Catholic Church.

What is especially pathetic about the pseudo-intellectual of the Liberal tradition in the West is the readiness with which he puts bread before the word of God and material advantage before moral and spiritual values. This was brought out in a quote from *The Hungarian Observer* in *SJR*, July-August, 1955, where it was noted that most of the dislike anti-Communist refugees met with in the West came from intellectuals. "It is well known, for instance, that, confronted with the question whether economic well-being or freedom is man's basic need, some salesmen of knowledge are often embarrassed. A surprisingly great number of them put a higher standard of living above human dignity and intellectual freedom." In spite of first-hand information to the contrary, and the glaring contrasts between Western and Eastern Berlin, many intellectuals nourish the quaint belief that though intellectual and religious freedom may have vanished from Communist dominated countries, the standard of living in them has gone up. These are the same people who readily accuse Catholics of blind faith!

The Spider's Parlor

There is yet another aspect of the problem of the intellectual's sympathy with Communism which does not seem to have been fully appreciated. It is the "I'll-go-where-I'm-wanted" feeling. Western society in general and American society in particular have been and continue to be contemptuous of the intellectual. Communism has opened its arms to him. "The suspicious attitude towards the intellectual life is far from being exclusively a Catholic phenomenon in the U. S.," says Msgr. Ellis. "Indeed, this kink in the American character generally may be due, as an editorial in the *Washington Post and Times Herald* pointed out on December 19, 1955, to specifically non-Catholic sociological and even theological influences on the formation of our national character." It stemmed from the Calvinist reverence for performance rather than theories, and by performance was generally meant the acquisition of wealth and material comfort. The attitude was expressed in its frankest and crudest terms by the slogan: "To hell with culture." If our society gives him the cold shoulder, is it to be wondered at if the intellectual gravitates towards the Communist camp where he is sure of a warm welcome? But a brief check back on the records of those intellectuals whom the Communists have taken in shows that they have been very much "taken in," indeed.

The Intellectuals' Role in Communism

Intellectuals have played leading roles in the Communist movement since its very initiation. It is often forgotten that Marx and Lenin were intellectuals. The Mensheviks, it will be recalled, wanted something like a labor party, composed of representatives of the workers and peasants looking after their wants and needs. The Bolsheviks, with Lenin at their head, were ruled by professional revolutionaries, and these were all intellectuals. In the conflict which ensued Lenin was victorious and his party became the model of all Communist parties ever since. Gradually the intellectuals were exiled or killed off when their use was over, and it is now the party men, the bureaucrats, who rule Soviet Russia.

The Communists in non-Communist countries are in somewhat the same position as the Bolsheviks in pre-Revolutionary Russia. They make every effort to recruit intellectuals. This is particularly so in countries where the standard of

education and living are high. Hugh Seton-Watson, who is one of the most competent observers of Communist tactics, has pointed out that in backward countries intellectuals are especially important. They belong to the twentieth century, and live something like Western intellectuals. But they see their people, as in Africa, living in the primitive conditions of pre-historic times. They blame this on the ruling classes or the colonial powers. The Soviets are quick to seize the opportunity of offering social justice to the backward people—through their intellectuals—if they will merely let the Communists uplift them! Industrialization and higher education, such as Great Britain has been trying to promote in Africa and elsewhere, are the very conditions for the development of Communism.

The Broken Tools

The role of the revolutionary intellectuals is to disrupt democratic countries and create chaos, which is the native habitat of Communism. After that they become "the tools, the broken tools, whom tyrants cast away" like the old soldiers in Byron's poem. It has happened very conspicuously

in the USSR from Trotsky, Zinoviev, Bukharin to Molotov, Bulganin and others in the present. The pattern has been repeated in the satellite countries with tragic fidelity. Who knows or cares now about the intellectuals in Eastern Europe who welcomed the Soviet forces in 1944 as liberators and voted for Communism in the hope of freedom, justice and peace? The firing squads and the frozen steppes sealed their doom. And still the show of hypocrisy goes on!

Such is the pathetic plight of the intellectuals in our world, of those intellectuals who have rejected the Christian tradition, who have themselves been rejected by the Western world, and who fly for recognition and relief to the Communists who either destroy them if they are not pliable enough, or reduce them to a state of mental servitude in which all higher responsibilities are subordinated to the inescapable responsibility to the State. The traitorous clerks have succumbed to the treason of the Communists, and countless doped intellectuals have awakened to find their minds made up for them under an iron discipline.

Facts and Hopes of Our Catholic Press

Bro. Lawrence Gonner, S.M.—Kirkwood, Mo.

THE RECURRENCE OF Catholic Press month provides an excellent opportunity for a presentation of some figures setting forth the size of our American Catholic Press apostolate and for some pertinent reflections upon the nature of the printed word as it affects the Catholic and his faith.

The extent of the American Catholic Press effort may perhaps be best understood if it is viewed against the dimensions of the American secular press. It is generally believed that Catholics in the United States number about 35 million in a total national population of well over 160 million citizens. This means that Catholics constitute about one-fifth or twenty per cent of our population. In ascertaining whether Catholic publishing receives the twenty per cent sup-

port to which it is entitled, we may begin with the newspaper.

In the secular newspaper field there are some 1,761 dailies with a combined circulation of 57 million. These publications consume some 22 million tons of newsprint each year—more than 212 pounds for every man, woman and child in the country. If Catholics were to show their proportionate one-fifth strength in the daily newspaper field they would have some 170 dailies with a combined circulation of twelve million. However, there is not a single Catholic daily published in the English language in the United States. One cannot but salute in passing the doughty Polish *Catholic Daily News* of Chicago which bravely continues publication with a circulation of less than twenty-five thousand.

Weeklies

In the weekly newspaper field there are today some 8,400 secular publications with a combined circulation of 19 million. In the Catholic field there ought to be some 1,700 weeklies with a combined circulation of four million. Surprisingly we do find the circulation figure of four million for Catholic weeklies; but a sobering fact is that it really means that only half of our American Catholic families are being reached by a Catholic newspaper. The number of Catholic weeklies today totals only 142. There were 120 shortly after the Civil War—with smaller circulations, of course. It is interesting to note that some 112 ecclesiastical jurisdictions (dioceses) have their own publications. Leaders in circulation in the Catholic weekly newspaper field are: The *Chicago New World* with 175,000 (Catholic population: 1,800,000); the *Milwaukee Herald-Citizen* with 131,000 (509,000); the *Brooklyn Tablet* with 123,000 (1,497,000); the *Michigan Catholic* with 107,000 (1,075,000); and the *St. Louis Review* with 102,000 (475,000); One might remark that Catholic newspapers have recently shown a phenomenal growth. This is due in part of the parish plan system of circulation whereby every member of a parish is automatically put on the mailing list of the diocesan paper. Thus for the year 1955-56 the Catholic newspaper growth was over 1½ million.

When one gets into the magazine field, however, he finds a decidedly wider gap between what readership Catholic magazines should have and what they actually have. Let us indicate here the circulation figures of the leading secular magazines: *Reader's Digest*—10 million circulation, *Life* and *Ladies Home Journal*—each with five million circulation, and *McCalls*, *Better Homes and Gardens*, *TV Guide* and *Look*—each with over four million. It would require a listing of some three dozen more secular magazines to indicate those that have over a million circulation.

Now for comparable figures of the leaders in the Catholic magazine field. The publications with the best circulation are *The Catholic Digest*, and *Columbia*, organ of the Knights of Columbus. Both boast a circulation of a million. The *Young Catholic Messenger* (not too close to standard magazine format) has a circulation of 660,000. *Extension* is close behind with 500,000. The *Sign* has some 400,000 and the *St. Anthony Messenger*

follows with about 300,000. Thereafter the figures drop sharply into the tens of thousands. Putting the Catholic magazine circulation picture together, we find that some 430 have a total circulation of eighteen million. The entire circulation of Catholic magazines doesn't equal the combined top three in the secular field. This means that there is about one Catholic magazine subscription for every two Catholics. The only consoling thing about it is that it does show a vigorous development since the year 1880 when there were only forty Catholic magazines.

From these statistics some deductions are obvious: In the first place our Catholic people are heavy subscribers to the secular magazines; secondly, Catholic magazines are not found in our homes in the proportion that they should be; and thirdly, we have a long way to go before we approach the desideratum in subscriptions to Catholic magazines.

Let us now move into the book field. Every year the book trade publishes something like thirteen thousand different titles. There were 13,142 in 1956 (the figures for 1957 are not yet available). Three-fourths of these titles are new; the remaining fourth consists largely of reprints that publishers feel will still sell—sometimes in a new dress. Our Catholic twenty per cent of thirteen thousand would be 2,600; that should be our annual Catholic output in the book area. Actually the figure for 1956 was 678; for 1955 it was 583.

In releasing the above figures in its issue of February 17, 1957, *Publisher's Weekly* included the following comment: "The basic problem continues to be that of increasing the demand for Catholic books and expanding the pattern for distribution. . . . It is unlikely that Catholic publishing can expand to any considerable degree until the market for Catholic books itself expands. There is a noticeable lack of correlation between the number of Catholic college graduates and the sale of significant titles on the adult level."

This means that Catholic teachers, priests and lay leaders might well consider whether they should not do more by way of positive stimulation—through school papers and parish bulletins, for instance—toward getting good Catholic books into our homes. Despite the advance of education, the American public is not yet a nation of readers. A Gallup poll in May, 1957, showed that only 17 per cent of our people were currently reading

a book. The figure was about the same as that of the past years. Another interesting phenomena of publishing in the past year: Religious publishers did not report as large a gain as the trade publishers.

For a list of the more outstanding titles in the book field in the course of the past year one would do well to consult the selective list published in the *National Catholic Almanac*. The 1957 issue lists some 250 excellent recent publications. A feature of the Almanac is the section on Catholic Writers' Information, listing the rate, circulation and other pertinent data for those who wish to write for the Catholic press.

By way of summary, we find that the Catholic press is not receiving the support it deserves. With a population of 35 million Catholics in this country, we have no Catholic daily, while only half of our Catholic families receive a Catholic newspaper, and only about half of our people subscribe to a Catholic magazine. There seems little reason to believe that the picture will improve much. By a vicious circle, the reading of secular literature begets a desire for more secular literature. What is needed is a taste for Catholic reading that will produce a demand for more reading matter that is Catholic in tone.

Suggested Remedies

Just who is to blame for this situation? A Catholic adult population that has not had the opportunity to receive a Catholic high school and college education. It is our adult population—and to a lesser extent our schools—that buy most of our Catholic books. The man who pays the piper calls the tune.

The remedy? Perhaps more attention should be given to the media that reach our adult Catholic population: our parish bulletins, our diocesan papers, the adult education programs of our Catholic universities, etc. If these agencies could be made more alert (and they are aware of the present situation, no doubt) to the current Catholic literary offerings, we believe there would be a greater market for Catholic reading matter.

Deserving a special accolade, however, is the work of the Paulist Fathers with their tactful and stimulating Paulist Feature Service. This service is subscribed to by 450 newspapers that have a combined newspaper circulation of five million. The singular effectiveness of this Cath-

olic effort is that it reaches the attention of hundreds of thousands who by religion, race or temperament are not concerned about the Catholic Church and would go to no effort to learn about it. The unconscious good will, understanding and favorable attitudes toward Catholic schools, Catholic charities and Catholic social endeavors flowing from this information is incalculable. The work of Father Keller with his column, "One Minute a Day," while more of a personal nature, also calls for recognition. It appears only in secular papers and has a morally uplifting effect upon thousands who have no personal spiritual program.

This might be the place to make another observation. How many of the libraries in our Catholic institutions subscribe to the *Catholic Press Directory*? This very reliable and complete publication has many uses, and frequent contact with it will form in the minds of our people, both young and old, a correct and complete picture of our Catholic publication offerings. Who can say that Catholic publications are not subscribed to because their addresses are not easily available? Moreover, it is the duty of our Catholic schools to instruct the young on the existence and nature of various Catholic publications that are functioning today. Our schools could certainly do a better job on this matter than they are doing.

School of the Masses

The popular press is the school of the masses. From it the great majority—one is inclined to say the inarticulate majority—of mankind derive their views on the varied happenings of the hour. It is the newspaper and the magazine which mould the thinking of the public. They are "the poor man's university," covering all the fields of knowledge—religion, education, politics, sociology, etc. Through the printed word man receives his formation, reformation and transformation.

It is true that popular education has been quite universally achieved upon the grade school level and is now being attained on the high school level. But there is good reason to believe that formal instruction has not fashioned in youthful students a sound critical sense. Many people know almost nothing about discrimination in their reading. To put it another way, they seldom register a reaction to what they read. For them seeing is believing.

It is the English classes in the schools that should give the training in the evaluation of the

printed page. But all too often English teachers today have become more and more satisfied with the minimum essentials (they cannot be called achievements): the ability to read, to spell and to write correctly. Few students are receiving positive training in the evaluation of newspaper and magazine content. And yet, the ability to think critically should come along with a good education.

The Germans have a saying that is quite to the point on this matter: "*Papier ist geduldig*"—paper is patient. Paper will receive whatever is impressed upon it without complaint. But certainly man, endowed by God with reason, ought to respond differently than inanimate paper when impressions are forced upon him. Man should be alive, critical—one might almost say skeptical—of what is offered as his mental diet.

It is in this welter of modern publicity that the Catholic Press is of invaluable aid. The Catholic Press sifts values and preserves ideals amidst the amoral and levelling tendencies of public life. And he who does not read religious publications will have considerable difficulty in arriving at sound moral judgements.

News and Propaganda

Journalists and advertising men will agree that in mass media it is often very difficult to locate the exact spot where propaganda begins and objective treatment (the ideal form for news) ends. In fact, news may at times be the most effective type of propaganda and vice versa.

Let us suppose that a newspaper is waging a campaign for highway safety. Suddenly the community in which the paper is printed becomes the scene of a horrible motor-vehicle accident. Then what would normally be a piece of exceptional news becomes a powerful piece of propaganda—propaganda for highway safety. On the other hand, suppose a community should suddenly sprout a crop of flagpole sitters who are all members of the same religious sect. The teachings of that sect (its propaganda) would now be an item of news.

In these examples, of course, it is possible to see some distinction between the propaganda and the news. But in many stories appearing in print, there has been a clever publicity man at work before it appeared. The reader consumes it as it has been prepared for him to consume—in such

a way that he will find it difficult to be aware of any slant or bias. The writer of this article well remembers attending a session at an English convention at which a top debunker of specialized interests took to the nation by radio from the very session that was intended to discount propaganda. Actually, the debunker used the session for propaganda for himself. No one seemed to notice the anomaly.

Finally, man has been put on this earth for a purpose: to fulfill the end that God had in mind when creating him and raising him to the dignity of a son of God in the Sacrament of Baptism. The Catholic Press is conscious of this fact and never loses sight of it. Anything that proves a stumbling block to this end it so labels. But more to the point, the Catholic press enriches, inspires and ennobles as it indicates how to lead a life that is full of the supernatural and at the same time courageously real.

The overt public attack on religion is almost unknown in our day. Such an attack has been found by experience to be bad politics, bad manners and even ineffectual. The present day attack of the Faith is far more subtle. The modern onslaught is through the exclusion and ignoring of the Faith, the diversion of human attention to other issues that are far more exciting than the supernatural. As Cardinal Newman once said, the attack comes by making secular realities so attractive that Catholicism will appear outmoded, impractical and without relish. (Cf. Newman's Essay, *A Form of Infidelity of the Day*) Religious classrooms will be emptied by staging more brilliant counter-attractions elsewhere in marble temples of learning which are graced with every modern refinement. The world of science can be made to captivate the imagination with its daring and accomplishment and promise. Secular culture can be made to engross the mind to the exclusion of every other value. The seductions of beauty in the arts can be made to hypnotize the emotions so that no consciousness of sanctity, piety or positive apostolicity can be experienced.

Against all this the Catholic Press with its philosophy speaks with clarity and truth. For fundamentally it believes that it would be a tragedy to gain the whole world if man's immortal soul were lost in the quest.

In Education: Liberty at a Price

A PLEA FOR DISTRIBUTIVE JUSTICE

Joseph A. Kelly—Rochester, N. Y.

BECAUSE OF ITS BEARING upon a possible solution to the segregation problem, free choice in education has been receiving new emphasis as a valid legal principle. Of course, it is deplorable that this concept is being used to pervert reason by affirming one principle of natural law for the sole purpose of denying another—the essential equality of man. Both racial discrimination and traditional rejection by the states of subvention for non-public schools, deprive people of constitutional guarantees and repudiate the theory that all men are created with certain inalienable rights, which it is the duty of government to protect. Now, interestingly enough, certain states seem only too willing to admit that non-public schools may claim more tangible encouragement than mere toleration. And here lies the rub. For example, if Virginia and Arkansas could prove that a state has no specific obligation to provide school facilities as such, and make provision to pay the expenses of children at whatever schools they choose to attend, integration as ordered by the Supreme Court might be easily sidestepped. Although morally reprehensible, the position is legally a thorny one, for freedom of choice in education is truly a natural right deserving support. Unlike a different or more complete philosophy of education, racial discrimination provides no valid moral basis for educational diversity; but by its nature civil law is prevented from discriminating as finely as moral law; so subterfuge may prevail.

Validity of the Non-Public School

What validity, then, does the existence of the non-public school have? As subterfuge has been clouding the issue of legitimate educational preference, let us investigate objectively some of its roots and implications. In an article, "Freedom of Choice in Education," Rev. Virgil S. Blum, S.J., writes:

"State educational benefits, like the proposed \$100 Federal education benefit, are granted only on condition of the surrender of constitutional

rights . . . that parents surrender the constitutional right to send their children to private or church-related schools. This is a violation of freedom of mind and freedom of religion."

Prof. Wilber G. Katz, Chicago University Law School, in his article, "The Freedom to Believe," noting that in 1925 the Supreme Court declared that parents have the constitutional right to send their children to religious schools, observed: "But we exact a price for the exercise of this liberty." Those who would choose to exercise this liberty are immediately burdened by full support of public schools and by forfeiture of state aid. This penalty encroaches not only on freedom of mind and religion, but on liberty and equality before the law as guaranteed in the First, Fifth and Fourteenth Amendments.

Because most non-public schools are under some religious auspices (predominately Catholic), it is argued that aiding them in any way constitutes an establishment of religion in violation of the First Amendment. This is reflected in state constitutions which are most specific in forbidding use of public funds for church-related schools. It is perfectly obvious, however, that a sponsoring organization, church-related or otherwise, is not aided if it is granted an amount not exceeding the cost to educate the child. Subsidy of the child does not constitute subsidy or favored treatment of the institution. For instance, Illinois courts have recognized this principle by finding that if the amount paid for the care of delinquent children in a religion-sponsored institution is less than that required for support in a state institution, no payment for sectarian purposes is made.

Implicit in certain legal decisions at state and Federal levels—and the thinking of many statesmen and civic leaders—is the conviction that free choice in education is the really basic issue in any consideration of financial problems of non-public schools, religious or not. During the last session of Congress, in the Senate discussions of the provision to exempt private schools from the payment of excise taxes, Senators Thye, Humphrey and

Morse claimed that imposing excise taxes on private schools when public ones were exempt was discriminatory. Senator Morse offered this keen analysis:

"... prejudice which has prevailed in America for too long, not based upon a sound premise, but upon that argument that if we do something for a boy or girl attending a private school, we are in some way violating the great historic doctrine of separation of Church and State. . . .

"I am one Senator, Mr. President, who will not hesitate at any time to do what he thinks is needed justice in the field of education for American boys and girls."

Nevertheless, such encouraging signs concerning non-public school support are not enough in themselves to turn the tide of public opinion in favor of distributive justice for all American schools. There is need for initiative and organization to integrate these factors into a positive program of action. At this time, perhaps the most urgent need is an informational campaign of national scope to orient the public to the real issues, and to tell how they relate to personal liberty and the preservation of democracy. The secular press, especially popular magazines, is apparently reluctant to air this problem. But space could be purchased and used for this purpose as the Knights of Columbus have so successfully used it in explaining Catholicism to the American people. As for establishing Catholic lines of communications on this subject, which would also have ramifications for the general public, there is a tremendous potential in pamphlets, magazines and diocesan newspapers.

Basic Concepts

To keep this problem in perspective, it must be understood that basically the function of the State is to encourage and promote, not to form and force. Singularly in agreement with the Supreme Court decision of 1925, Pius XI succinctly pointed this out in the encyclical, *Christian Education of Youth*:

"Accordingly, unjust and unlawful is any monopoly, educational or scholastic, which physically or morally forces families to make use of government schools contrary to their Christian conscience, or contrary to their legitimate preferences." In effect, double taxation levies penal-

ities for rejecting the public school and constitutes a subterfuge, mocking the Court decision of 1925 and the pronouncement of the Holy Father. The Court does not look kindly on subterfuge, and scored it in the Frost Case: "It is inconceivable that guarantees embedded in the Constitution of the United States may thus be manipulated out of existence."

Chapter I of the U. S. Government publication, *The State and Non-Public Schools*, titled "Non-public Schools—Important Educational Resources of Nation," contains glowing references to the role these schools play in transmitting and enriching cultural heritage, to the contributions they make "at all levels and all areas," and to the fact that "they exert a tremendous influence in fashioning the American way of life." Perhaps the most significant part of Chapter II is this statement of the Committee for the White House Conference on Education:

"From the beginning of our national history private and church-related schools have been a very real and potent part of our national life. It is matter of settled constitutional law in the United States that it is the right and privilege of parents to send their children to such schools. It is a necessary corollary that private groups, religious or other, have a right to establish schools of their own."

The rest of the study indicates that states essentially control non-public schools, but arbitrarily ignore the obligation of distributive justice. Legislation against aid for private and church-related schools is outlined in Chapter III. Following recognition of the same schools as a valuable and legitimate segment of American education, this chapter discloses a serious divergence between democratic theory and practice.

Father Blum has suggested a certificate plan of aid which could be used at any level of government, present laws notwithstanding. Parents of children attending accredited non-public schools would be given a certificate of value which could be applied as a credit against personal taxes. Under this plan, freedom of choice in education could be exercised without penalty. As it proposes aid to individuals and not institutions, it takes into consideration the distinction the Supreme Court made between the two in 1947 (Everson Case). However, Father Blum realizes

that this plan cannot be implemented without action, and gives the reason in his "Freedom of Choice in Education":

"The need for tax credits to parents who send their children to non-public elementary and secondary schools is equally great, particularly for middle and lower income families. But to my knowledge there have been no interest groups that have urged the passage of such legislation. Congressmen are practical politicians. They will not

promote legislation in the face of opposition, unless they receive strong support from interest groups."

By virtue of numbers, the largest burden of maintaining adequate non-public education falls upon the Catholic citizenry, and it is they who must initiate appropriate action. However, by its nature the problem transcends denominational lines. For to impede the liberty of any individual or group challenges the freedom of all.

F. P. Kenkel: Social Critic

A CHAMPION OF TRUE CONSERVATISM

Sister Elizabeth Dye, O.S.U.—Paola, Kansas

A SCRUTINY OF *Social Justice Review* during the years Frederick P. Kenkel was its editor¹⁾ reveals his ability as social critic. A conservative, in the better sense of that term, he believed in a hierarchial rather than an equalitarian organization of society. For him, the core of the social problems he analyzed was the failure of the social order to provide for the common good and he laid specific stress upon individual and group *potentiality* and *responsibility* in the solving of these problems.

To understand the present and plan for the future, Dr. Kenkel maintained, we must know the past. The social institutions and principles of the present social order are the result of historic processes and they cannot be merely exchanged for new ones without serious injury to the common good. Individualism, Fascism and Communism are symptoms. To seek to eliminate them without exterminating their causes is most unrealistic.

The scale according to which Dr. Kenkel weighed his social criticism was the social teaching of the Church, particularly as this latter has been expressed in *Rerum Novarum* of Pope Leo XIII and *Quadragesimo Anno* of Pope Pius XI. Following the lead of these encyclicals, Dr. Kenkel in his social thought analyzed the State and the role it should play in the righting of the

malfunctioning of the social order. This article²⁾ will attempt to show how Dr. Kenkel, as social critic, viewed the State.

The Middle Way

Both the individual and the State have the right and duty to exercise their respective functions in the interest of the material welfare of society. This view represents a middle way between two extremes. Individualism denies the State the right of indulging in a social policy of however mild a character. Socialism asserts that the State must assume sole direction *after* ever-worsening conditions have precipitated the inevitable revolution. Caution is necessary in maintaining the middle way between these contrary views of the proper function of the State.

The State may afford a *partial* remedy to the social problems facing its people; but too much State interference can lead to state socialism. Citizens must not, in their struggle for security, give excessive powers to the State. Then, too, exaggerated paternalism and excessive centralization on the part of the State are symptoms of a false governmental attitude and the expression of a tendency which is distinctly unwholesome. So, the State must not be relegated to the role of "night watchman," but neither must individual

¹⁾ 1909-1952, Dr. Kenkel died February 16, 1952.

²⁾ Research was directed by Dr. Clement S. Mihanovich of the Sociology Department, St. Louis University.

and groups surrender all possible functions to the State. Further, we must distinguish between state socialism, which we must repulse, and reasonable legislation which we should welcome.

Much confusion can be avoided if we look for the motives behind social legislation—look for the *why* rather than the *what*. Reasonable legislation will take the form of social reform and its motive will be the improvement of the conditions of a group or groups in the interest of the general welfare. Our national wealth enables the American people to enjoy a standard of living far above that of any other nation. However, conditions are such that large numbers are forced to live below this standard. The State has the duty of remedying conditions so that *all* groups have within their reach the possibility of attaining a just share in the prosperity of the nation, of living according to the accepted American standard. Hence the need for social legislation.

To view authority in the light of stewardship will greatly mitigate the difficulties in maintaining the middle way in regard to the proper functions of the State. Civil authority has for its field of influence the material well-being of the people. It has authority, however, Dr. Kenkel hastens to caution, only in as far as neither the individual, the family, nor private groups can accomplish through their own efforts that which is socially beneficial. Should the family neglect its duty toward its members, or should one group attempt to destroy the prosperity of another, then the State has the duty to interfere in the interest of the neglected or oppressed individual or group. Civil authorities do not comply with their duties if, in promoting prosperity or wealth, they disregard the proper distribution of goods. While the State has not the duty to procure for each individual actual prosperity, it is its duty to procure public prosperity. It is, then, the task of the respective groups having a common interest to make real prosperity universal. The State is an organic unit in which all groups are like so many cooperating organs, receiving the possibility of prosperity from the soul of society—authority, and handing down, in turn, actual well-being to the entirety of its members.

Fashioned in the image of the ideas of the 18th century, the old order has run its course. The 20th century has experienced two world wars, fought "to make the world safe for democracy." Yet, the trend the world over is to grant an individual or a party the power to dispose of affairs

the totalitarian way in the name of the State. And there is no assurance that the democracies, while agitating against the absolutism of the totalitarian State, are not moving in the direction where liberty must give way to an omnipotent State doing the will of the majority.

After Laissez Faire, What?

The principle proclaimed by the physiocrats, "*Le monde va de soi; laissez faire, laissez passer*," made the function of the State little more than that of night watchman. Universally accepted, *laissez faire* motivated the actions of individuals and nations until the economic crisis of the 1930's planted seeds of doubt and disillusionment. Gradually the conviction grew that far-reaching changes were essential if the American people were not to be faced with the paradox of starvation and destitution in a land of plenty. Reform, however, is a slow process. A harassed people, growing impatient, turned to the Federal government for help. There has been little realization that too much government can begin and foster a trend toward a system equally as disastrous for man and society as Individualism. The problem cannot be solved by merely choosing another expedient, by going from the extreme of *laissez faire* to a planned economy. Other generations may well wonder how they have benefited by the exchange!

If we turn from *laissez faire* to the planned economy, in the hope that the latter will guarantee to everybody a maximum of the good things of life, we are preparing the way for a State that must be authoritarian in order to execute the responsibilities the people have thrust upon it. Shifting power after power, Dr. Kenkel warned, from individuals and states to a centralized Federal government creates the possibility for the usurping of authority by an active and unscrupulous minority. In Russia, for example, since the time of Peter the Great, the centralization of administration in St. Petersburg had stifled initiative and self-government in the municipality and the province. Hence, the ease and the speed of the Communists in gaining control of the government after the 1917 revolution. The decay of self-government in the United States will sound the death-knell of democracy. Because it must enjoy liberty of action and initiative, democracy cannot thrive where functions belonging to individuals, the family, corporative and political

bodies of a lesser order have been consolidated in a central government. A vigorous democracy is incompatible with statism, regardless of whether this latter take the name and form of Communism, State Socialism, or the Welfare State.

Organic Democracy

Society the world over is in a state of crisis. There is no reason for assuming, however, that this crucial condition must be the prelude of an inevitable revolution during which democracy will be destroyed. Crisis merely accentuates the need to reform the existing system. This reformation can offer lasting benefit only if it proceeds from valid principles practically applied. Moreover, Dr. Kenkel insisted, it must grow. It cannot be made like a revolution. This reformation lies in neither of two directions—Communism nor the exchanging of individualistic democracy for authoritarian democracy. Rather, the goal is organic democracy. Basic to this democracy is a twofold assumption. Prior to the *reconstruction* of institutions there must be *reformation* of morals. Social reform must begin at the lowest level—growth must be from the bottom up, gradually but persistently.

Fundamental to organic democracy, also, is a comprehensive knowledge of the historical and cultural heritage of Western man. God, in creating man, willed that he live in society. Man's freedom, therefore, is checked by social obligation. He comes into the world endowed with an intellect, the power by which he is able to acquire knowledge. He comes into the world endowed with free will, the power by which he is able to make choices. The growth of the body of knowledge is the slow process by which civilization has gradually advanced. Civilization, however, has had its price. With the growth of culture and the greater complexity of social life, there is an increase in social dependence and the limitations of individual freedom. However, this price must not reduce freedom haphazardly. Man must not be asked to pay a price which is unfair. Therefore, we reject Socialism and Communism not because they limit freedom but because of the method of cooperation they stress, because they expand State power too such an extent that the individual becomes only a means to an end.

Functional Subsidiarity

Since the State is made for man, not man for the State, it follows that the State is not all-powerful, but rather an auxiliary to man, to society. The various groups within organic democracy serve as links between the individual and the State. The primary link is the family. Then, as the individual becomes less dependent upon his parents, he comes into contact with secondary units, two of which are the vocational and the professional groups. Through these he should be able to develop his abilities so that his nature is perfected and the welfare of the whole community promoted. These secondary links, also, can protect him from the arbitrary power of the State and provide the latter with the best means for assisting him as an individual and a member of a family. It is vital that these secondary links be spontaneous, not created by the order of the State. Their prime advantage lies in the relative apportionment of duties. When they exist and function properly, the State is concerned more with the political well-being of the people, with preserving order, and supervising international relations than with economic affairs or the purely local or regional interests of its citizens. A State that attempts to regulate every act of its people must, of necessity, neglect larger and more important issues. Then, the Church, as interpreter of the revealed law and champion of the natural law, has the function of proclaiming moral principles that should be closely integrated in the activities of these links.

The true function, therefore, of organic democracy is to *establish* a right order of living within a country, *restore* the principles of local autonomy and self-government, and *foster* a cooperative spirit among individuals and groups in the solution of mutual problems. The State is then free to concern itself with the larger problems which it alone can solve.

Thus did Frederick P. Kenkel apply the social teachings of the Church to the situation as he found it. Basic to his interpretation of *Rerum Novarum* and *Quadragesimo Anno* was his perception of them as the embodiment of the intellectual labor, the sifted wisdom of centuries.

Warder's Review

Taking Stock of Ourselves

THE SERIOUS CHALLENGE to our leadership in the family of nations is causing quite a bit of soul-searching among us at the present time. Although Soviet Russia's rather sudden surge to the fore in the field of science has precipitated anxiety and dissipated some of our complacency, there were warning signals sounded by some of our writers long before the launching of the first Sputnik. Unfortunately we Americans have something akin to an unshakable belief in the supposed indestructibility of our nation. Perhaps our vast economic power and our victorious emergency from two world wars are most responsible for this exaggerated self-confidence. At any rate, too many of us refuse to heed those who tell us about our weaknesses and our possible fall.

Quite recently we read a column in one of our dailies which, because it represents some sound and salutary community stock-taking, merits our serious consideration. In the St. Louis *Globe Democrat* of January 4, columnist Ilka Chase touched some of our most sensitive spots when she wrote *inter alia*:

"It seems to me that, as a nation, our final destination looming ahead bears thinking about. Seen from a distance, it is not a land in which fearless, independent humorous men and women abound.

"There are always two sides to the coin, and our fabulous material progress has resulted in a curious vulgarization of our lives that is alarming at its most serious and at the best, saddening.

"We have annihilated fields and forests to erect in their place garishly lit gas stations and suburban slums. Our stomachs and our ears are assaulted by dispensing machines instead of freshly cooked foods; canned rock-and-roll infiltrate restaurants and beauty shops, air-line terminals and railroad stations.

"There are manifestations of the decline not only of taste and discrimination, but also of the individual's inner resources—of the creative urge. . . .

"Our two weakest points, it seems to me, are our standardization and its outgrowth—fear of

controversy. Controversy, the act of disputing or disagreeing, has become synonymous with offending, and the fear of offense is a riding fear. . . ."

The loss of our supremacy in the fields of science and trade, with all the grim implications of such an eventuality in this cold war era, could easily give rise to a wave of pessimism and even despair among us. There have already been evidences of a defeatism. Such a reaction reflects our moral and spiritual decline. As an attitude of mind, it is not the stout realism it pretends to be.

Nations, like individuals, are proud. They often do not take kindly to criticism and are loathe to do any soul searching that may bring to the surface hidden weaknesses and faults. Ours is a proud nation, with a glorious history, a recognized sense of honor, characteristic virtues, and an almost fantastic productive capacity. We have legitimate reason for a sense of pride. Yet, unless we are noble enough as a people to confront our growing weaknesses, by that very token we cease to be a great nation. What is more, we will thereby contribute more effectively to our ultimate downfall than could any foe from without.

Trade as a Cold War Weapon

IF THE RECENT VISIT of Anastas Mikoyan to the U. S. demonstrated one thing, it showed the importance of international trade in the struggle for world supremacy between our country and Soviet Russia. Not only is the Kremlin intent on crowding us out of markets in other countries, but she wishes to bolster Russia's economy through more liberal trade agreements with us. On the basis of consistent Soviet behavior, we have every reason to completely discount Mikoyan's contention that his country seeks freer trade with us in the pursuit of world peace. The Soviet objective is world domination, nothing less.

The experience of Finland shows the true Soviet intent in the field of trade. After her war with Finland, Russia demanded reparations in such form as to make it virtually impossible for the conquered country to do business with any other nation. The reparation having been made in full, Finland still remains a Soviet economic satellite.

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Unity and Peace

IN HIS FIRST Christmas message, delivered on December 23, Pope John XXIII made abundantly clear his determination to continue the apostolate of unity and peace so ardently espoused by his illustrious predecessor—an apostolate, in fact, which is inseparably associated with the very nature and mission of the Supreme Pontificate. Throughout its two-thousand-year history the Papacy has functioned as the great cohesive instrument in helping peoples to live together in peace and harmony. In our own day, when strife and dissention are so rampant, the efforts of the Popes on behalf of peace and unity have been correspondingly intensified.

The Papal Christmas message became an established institution under Pope Pius XII. Virtually all of his nineteen messages, truly of classical variety, dealt with peace. They remain as a precious legacy and a monument to the greatness of our late Holy Father. Very fittingly did Pope John refer to these messages of his predecessor, giving a brief summary of them and an analysis of the spirit which animated them. Two comprehensive words, stated the present Holy Father, sum up the teaching of those nineteen messages and all the spoken and written words of Pius XII: unity and peace.

To this writer, the most significant note of Pope John's address is its explicit relation of unity to peace. Can a divided Christendom be effective in promoting world peace? And if not, is not the first major step toward order and harmony among the nations, at least in the West, a reunion of all Christians in one common fold? Peace is the fruit of concerted effort, of many working together toward a common objective. Such effort, it seems to us, necessarily presupposes a true unity of the participants.

When Pope John spoke of unity, he had something very specific in mind: the reunion of Christian churches, beginning with the separated Orthodox churches of the East. We recall how he alluded to this theme in his very first address after his coronation: As Supreme Shepherd it is his prime objective to seek the return to the One

Fold of all those who have strayed through heresy and schism. The Pope's special interest in the Eastern schismatics may stem from his contact with these dissidents during the years of his residence in Bulgaria and Greece. We also recall that his latest jurisdiction before his election to the Supreme Pontificate was the Patriarchate of Venice, the traditional gateway to the East. Logic, too, would suggest that the reclamation of the Orthodox be given first consideration in any program of re-unification. They have valid orders, the sacramental system and a virtually intact body of Christian dogma.

In view of the various ecumenical movements now current especially in Europe, the present climate may be very conducive to Christian reunification. However, the unity for which Pope John pleads is not a composing of differences through compromise. The Catholic Church regards with keen interest all sincere ecumenical efforts and even lends encouragement. On occasion Catholic leaders have participated in such discussions from which great good may issue. But these efforts are merely approaches and in themselves cannot effect true unity.

When we reflect on the unique apostolate of the Popes for unity and peace, *The Prairie Messenger* of January 8 reminds us, we must be impressed by one over-riding fact: The Popes do not consider unity primarily as something to be achieved, and for the achievement of which they offer a plan of action or a blue-print. To them unity, with its accompanying peace, is an entirely supernatural gift *entrusted to them* for the benefit of the world. It is a supernatural gift because it is a created reflection of the mysterious unity of the Blessed Trinity, and consequently entirely beyond the reach of man's merely natural powers. Note the prayer of Christ, quoted by Pope John: "... that they all may be one, as Thou, Father, in Me and I in thee; that they all may be one in Us. . . . Peace I leave with you, my peace I give unto you." (*St. John*: 17, 21; 14, 27)

The excellent editorial in the *Prairie Messenger* very correctly states that in the last analysis the apostolate of the Popes for unity is always and

can only be an invitation to accept this gift of supernatural unity by entering the One Fold of which Christ is the Good Shepherd and of which he made Peter the acting shepherd when He said: "Feed my lambs, Feed my sheep." (*St. John*: 21, 15-17) All else that the Popes or anyone else can do is merely preparatory or subsidiary to this invitation to enter the One Fold of Christ and to partake of the heavenly nourishment provided only for those within the Fold.

The pattern for unity is Christ's own; it is not the contrivance of theologians. Yet it is so widely misunderstood and it arouses bitterness, opposition and hatred. To those who see unity only as something to be achieved by man's efforts, and to be evolved by learning from mutual mistakes and by compromise, this concept of unity as a gift to be received from only one authentic source is both an error and a crime. "It is branded with all the approbrious epithets in the human vocabulary—arrogance, intransigence, dogmatism, superstition, obscurantism, fanaticism and, worst of all, tyranny and intellectual slavery." (*P.M.*)

To reduce this opposition and make the Popes' gift of unity less difficult of access to a world hungering for unity, is the responsibility of both the members of the Church and those outside. Let us first consider the obligations of those not of the Fold.

We are thinking now only of dissident Christians. They know that Christ willed and prayed for unity among His followers; that His designs are for one fold under one shepherd. Before discounting the Catholic Church's claim of being that one fold, and the Pope's contention that he is visible representative of the one invisible Shepherd, they should carefully examine the credentials presented in substantiation of these claims. The mere fact that no other religious body is as positive in making this claim and that no other spiritual ruler dare identify himself as unique vicar of Christ must bear significance.

The remarkable continuity of the Papacy, maintained through twenty centuries and subject to verification as is any established historical phenomenon, was brought forcibly to the world's attention in the election of Pope John XXIII. Thinking men of good will must have been impressed with this golden link joining the present with the Apostolic past. Where, if not in the Bishop of Rome, will we find such an unbroken continuity? Where, if not in him, will we find

the twentieth century counterpart of him who first heard those words of the Good Shepherd Himself: "Feed my lambs. Feed my sheep?"

Our hopes for unity in Christendom can be greater today to the degree that we witness a growing recognition of the Holy Father as the Supreme Shepherd of the Fold of Christ. Pope Pius XII succeeded most admirably in changing many people's attitude toward the Papacy. The large numbers of non-Catholic visitors to the Vatican during his pontificate bears witness to this achievement. We may say that Pius drew the dissidents to himself as Christ's Vicar. His successor in office, Pope John XXIII, has dedicated himself to the continuance of this unique apostolate. Yet he seemingly will seek the same objective with a somewhat different approach. Whereas Pius broke down barriers by drawing dissidents to himself, Pope John would achieve the same desirable end presumably by going out to the separated brethren. His direct reference to "the Orthodox Church, as they call themselves," seems to be a gesture in this direction. With prayerful interest we await the reaction to his gestures of pastoral solicitude to those outside the Fold.

Catholics, of course, have a duty to pray for unity. But our prayers will be more articulate in pleading this urgent cause if we regard unity in Christendom in its true light, i.e., as a heavenly gift available to all who are properly disposed. When we pray for unity, therefore, we pray for our separated brethren. We beg God to give them the grace to recognize the only and true source of unity for which their souls yearn—the Vicar of Christ.

It now becomes apparent that peace and unity are also interests of the lay apostolate. While the Pope is the source of unity and peace for the world, all members of the Flock of Christ have a role to play, helping with the indispensable preliminaries. In the first place, all Catholics must outwardly represent the unity which is theirs by obedience to authority and by an abiding charity toward one another. Comparatively few dissidents touch the Church through the Pope; most come into contact with Christ's fold through the sheep, the laity. A golden era of the Papacy will always effect much by way of spreading peace and unity. If such an era coincides with an era of zealous, apostolic lay living and action, the good fruits will be substantially greater.

SOCIAL REVIEW

A Catholic President?

THE POSSIBILITY THAT Senator John F. Kennedy of Massachusetts will be the Democrat presidential nominee in 1960 has occasioned a revival of the discussion as to whether in actual fact a Catholic's religion may be an insurmountable obstacle to his election. This question was considered in a panel discussion of the American Catholic Historical Association in Washington, D. C., before an audience predominately clerical.

Professor Edmund A. Moore of the University of Connecticut, one of the participants in the discussion, expressed his belief that a Catholic's religion may be a liability in his candidacy for the presidency, but need not mean his defeat. Professor Moore stated that Governor Alfred E. Smith was not beaten in 1928 by the religious issue, but by an amalgamation of issues, viz., the Republican identification with 1928 prosperity, the Smith identification with Tammany Hall, with the new immigrant population and with the "Wets" opposing prohibition, and by the Republican attempt to depict Smith as socially and culturally unfit for the White House. According to Professor Moore, the religious issue was important in the campaign of 1928 to the extent that it contributed to the overall propaganda against Governor Smith.

Professor Moore said that a Catholic candidate should avoid Governor Smith's maneuver of publishing a *credo* declaring his political independence and his belief in the American system of separation of Church and State. In 1928, he noted, Governor Smith's enemies responded to his *credo* with the demand that it be endorsed by the Hierarchy of the Catholic Church in the U. S. Such demands are already being heard in the case of Senator Kennedy, he said. As in the Smith case, the Professor added, the *credo* would not be needed for the unbiased and would not help convince the prejudiced.

Arthur Krock, Washington columnist of the New York Times, was moderator of the discussion. He commented that "some form of *credo*" would almost certainly be required of any Catholic candidate for the Presidency or Vice-Presidency. Professor Moore agreed that the *credo* would probably become necessary but, he remarked, "I do not like it."

Bishop Neumann Centennial

IT WAS NINETY-NINE YEARS AGO, on January 5, 1860, that the Venerable John Nepomucene Neumann, C.Ss.R., fourth Bishop of Philadelphia, died. The tomb of Bishop Neumann, whose cause for beatification is pending, is at St. Peter's Church in Philadelphia, where, according to the *Catholic Standard and Times*, he officiated at High Mass and made week-end retreats. As a Redemptorist missionary and later as Bishop of Philadelphia, he showed special love for the sick and the poor. He insisted on taking all night sick calls that came to the Cathedral.

The Redemptorist Fathers formally opened the Bishop Neumann Centennial Year with appropriate ceremonies at St. Peter's on January 4. After the religious observance a tour was made of the Bishop Neumann Museum Exhibit. The tomb of the Venerable Bishop is visited nearly every Sunday by groups and individuals. During 1958 more than 2,500 members of the Holy Name Society alone visited the site.

Catholic World Population

THE CATHOLIC POPULATION of the world increased by almost 13 million in the past year. This estimate is given in the 1958 edition of the *World Mission Map*, published annually by the Catholic Students' Mission Crusade in Cincinnati. The present Catholic population of the world is given as 509,505,000.

Although the total Catholic population of the world has increased, statistics show that the percentage of Catholics with reference to the total population decreased from 18.5 to 18.2 per cent. This downward trend contrasts with the ratio of the previous year which showed a slight increase in Catholics percentage-wise, from 18.3 to 18.5 per cent.

The United States, with 35,846,477 Catholics, is ranked fourth in the world in the absolute number of Catholics, but many other countries outrank it in the percentage of Catholics in the population. First in the absolute number of Catholics is Brazil with 57,660,000; Italy is second with 48,058,500; and France is third with 36,935,000.

The Union of Soviet Socialist Republics has 10,000,000 Catholics, comprising five per cent of the total population. It must be remembered that among the territories now considered a part of the Soviet Union are such countries as the Ukraine with many Catholics. The Ukraine was forcibly annexed by Russia and hopes one day again to emerge from its slave-status in the Soviet Union.

Of the Soviet satellites, Poland has the largest number of Catholics, 96.1 per cent of the total population. Czecho-Slovakia is second, with 62.3 per cent and Hungary is third with 60.9 per cent.

Thirty-four counties and island territories are listed as having a population that is at least ninety per cent Catholic. Areas designated as having no Catholics are: Greenland, Afghanistan, Bhutan, Maldive Islands, Yemen, Tibet and the Mongolian People's (Communist) Republic.

Indian Relocation

THE CATHOLIC CHURCH in San Francisco has realistically faced up to its responsibilities to Indians who have been relocated in the area in accordance with the Government's current relocation program. It is approximately one year since the American Indian Center in San Francisco opened its doors as a meeting place for U. S. Indians. Surveys indicate that there are some 3,000 to 4,000 Indians in the Bay area's immediate counties. Some 1,500 of them have been served by the Center during its first year of operation.

The Center offers recreation and guidance, athletic activities and discussion groups, a chance to get together with other Indians and always a friendly hand in emergencies. Also offered are ceramics classes, a women's club and men's club, bowling parties, a children's game program, snack bar and dancing.

"Probably the best thing about the Center," says George Wilkins, its director, "is that an Indian can find that here he has friends—old ones of the same reservation, new ones among the members. . . . The Indian off the reservation is often at a loss to hold a job or mix with others. Often times he comes from a culture and atmosphere in which competition is unheard of, and he is thrown in with workers who must be aggressive and hustle to hold their jobs. Sometimes he fails. Most of the time he needs encouragement in adjusting to the new way of life. . . ."

The Center, which is presently being maintained by the St. Vincent de Paul Society, opens from 3:00 p.m. to 11:00 p.m. daily except Monday. Much of the aid given to the Indians at the Center comes from personnel who volunteer their services.

The Canadian Government has an Indian relocation program similar to ours. The problems experienced in carrying out the Canadian program are also similar to ours. One of the most serious difficulties stems from the adjustment required of the Indian who leaves the reservation to take up his new life in rural and urban centers. The differences between his old environment and the new are drastic. Nevertheless, many Indians are gradually making the transition.

A successful relocation venture is now taking place in Alberta. Last fall 1,000 Northern Alberta and Saskatchewan Indians found new employment in Southern Alberta sugar beet fields, which netted them \$400,000 in take-home pay. Since working in the sugar beet industry is seasonal, the Indians in family groups come and go each year. However, each year a few more families remain in the South, confident that they will be able to maintain themselves during the off season. Also, several of the Indian families who arrive by train or bus, drive home in secondhand cars they had purchased.

Hungarian Resistance to Reds

SOVIET SOURCES CONTINUE to report that all is quiet in Hungary where two years ago the oppressed peoples rose up in fierce although abortive rebellion. That the information given by the Soviet sources is unreliable can be concluded from the fact that even leading Hungarian Communists admit the continuance of resistance. Letters from Hungary report that on St. Stephen Day last year the Communists tried to organize hundreds of meetings in Budapest and outlying countries to celebrate the ninth anniversary of the present "democratic" constitution. The obvious purpose of these rallies to compete with Hungary's Patron Saint was not achieved. In Esztergom, Kecskemet, Hodmezovasarhely and other towns, the people simply boycotted the Red-planned festivities and the scheduled speakers decided it was not even worthwhile to read the addresses they had prepared. Students compelled to participate in the celebration took off immediately thereafter for a jaunt into the mountains to honor their traditional Saint.

Although Hungary's Communist regime is fairly successful at coercing people to attend mass meetings, another method has thus far been devised

to make them attend Soviet films or purchase Communist-selected literature. Soviet dramas and movies are frequently shown to empty houses. When Soviet dance groups and choirs are sent to Hungary as part of the Communist cultural exchange program, free tickets are lavishly handed around to be sure of a filled house. A survey of book sales last Christmas revealed that not one best-seller was authorized by a Communist or a Soviet writer.

The greatest threat to the regime comes from an unorganized but universal campaign of malingering, waste, pilfering and abuse of public property. The guiding principle seems to be to perform enough to insure one's livelihood and safety but not to do one iota of additional work which could strengthen the regime.

The Helmarshausen Gospel

THE PLEAS OF A German Archbishop went unheeded when a famous medieval copy of the Gospels was sold at public auction in London to an American art dealer.

The Helmarshausen Gospel, dating from the 11th century, was sold to H. P. Kraus of New York for 39,000 pounds (approximately \$109,200), in spite of the pleas of Archbishop Lorenz Jaeger of Paderborn that it should be returned to Germany.

Archbishop Jaeger's plea as made in letters to German President Theodor Heuss and Chancellor Konrad Adenauer. Both leaders made public statements to the effect that the famous manuscript should be bought by a German collector, but no provision was made for the government to purchase the volume.

The famous Gospel was made in the *scriptorium* of the Benedictine monastery of Helmarshausen, which was once a center of learning near Paderborn. It consists of 168 richly illustrated parchment pages bound in gold-tooled calfskin. The illuminations are the work of Roger of Helmarshausen, one of the leading monastic artists of the Middle Ages. The few extant examples of his work are regarded as the finest illuminations of the Middle Ages.

The book was taken from the library of the monastery sometime in the thirteenth century. Owned by a Norman family in England for many years, it turned up later in the possession of a noble Scottish family. It passed from their hands into the Dyson Perrins art collection in Malvern, England.

Parental Rights in Education

DUE PRIMARILY TO THE influence of Socialism, religious education in Belgium has been laboring under hardships and restrictions during the past few years. Recent developments, however, point to a significant betterment in the government's attitude toward church-related schools.

The three leading Belgian political parties have all taken a favorable stand toward a new pact intended to end the conflict in regard to education. According to the new pact, Catholic and other private schools will receive twice the amount of State subsidies that were available under the old system. The basic merit of the pact derives from the fact that it recognizes "the right of parents to choose the type of education they want their children to receive," and provides that Catholic schools shall receive the same subsidies from the central government as are paid to public schools operated by provincial and local governments. The new regulation declares that parental rights include the opportunity to send children to a school of their own choice at a reasonable distance from their homes. Therefore, it adds, when a sufficient number of parents in a locality request it, a State school will be opened or a private school will be given subsidies. No State subsidies will be granted for Catholic school construction; but their operating expenses will be subsidized by the government at the rate of approximately \$15.00 yearly per pupil at the kindergarten level, \$20.00 at the primary level, and \$65 at the secondary level.

The new agreement provides that all public and private schools must offer a two-hour a week course in either religious or non-sectarian morals when such a course is requested by a sufficient number of parents. Religious teachers will receive salaries equal to sixty per cent of those paid to lay teachers and will be eligible for government pensions.

European Common Market

ON DECEMBER 29 a great stride was taken by Europe toward a return to the monetary stability that existed before World War II. In other words, there will again be the free exchange of currencies, which had been absent for eighteen years.

The device set up to revive free movement of trade is something vastly more than a mere restor-

ation of past relationships. The new device is the European Common Market, officially called the European Economic Community which embraces France, West Germany, Italy, Belgium, the Netherlands and Luxembourg. While not the first customs union, it is the first on such a large scale. It includes a population of more than 160 million and thus represents an economic entity comparable to the United States.

It must be emphasized that the European Economic Community is vastly more than a customs union. Actually the binding agreement among the six nations is a long stride toward a political federation. The common market goes beyond a customs union notably in the provision for a common commercial policy. This means that the six nations will act as one in negotiating tariff cuts and in otherwise seeking markets outside their area.

The reduction of tariffs is to proceed gradually according to a schedule. On January 1, a start was made with a reduction of ten per cent. On June 1, 1960, tariffs will decline ten per cent more within the Common Market. Within four to six years they will be reduced by twenty-five per cent; within eight to ten years, by fifty per cent; within twelve to fifteen years, to zero. Import quotas and barriers will likewise disappear.

Great Britain, the country most directly affected by this economic combine, sought to meet the problem by free trade in Western Europe. Some of the six Common Market countries were willing, but France was not. The free trade proposal looked to some like a substitute for the Common Market whose unity would be widened and deluted. But even the French talked of some wider system in which Britain and other European states could join. This has never been defined. It could only be some method of granting import favors within all of Western Europe that were not granted to nations outside it, presumably favors much less than the six Common Market nations will grant to one another.

Population and Contraception

THE NINTH INTERNATIONAL Conference on Social Work, which met in Tokyo in December, heard a Swedish economist advocate artificial birth control as the solution for "population problems" in various countries. The economist, Dr. Gunner Myrdal, told some 1,700 delegates that "your discussion of social needs in underdeveloped countries would be totally unrealistic if you did not

give due emphasis to this particular need (birth control)."

Dr. Myrdal's open advocacy of artificial birth control was made at a plenary session of the Conference. Some 100 Catholic delegates who were in attendance strenuously objected to the *obiter dicta* of the Swedish economist, but were not given opportunity to take issue with him at a plenary session. They did voice the traditional Christian teaching on birth control at the various meetings of the Conference's four commissions and fifteen study groups.

Advocacy of contraception as a solution to social problems in our own country also drew the fire of Catholics. The Pennsylvania Board of Public Assistants authorized relief workers to recommend birth control clinics to persons on relief rolls. The Board voted four to three in the matter; but Harry Shapiro, public welfare secretary, said he would not put the ruling into effect unless directed to do so.

Catholic opposition to the action of the Pennsylvania Board of Public Assistants was officially voiced by Bishop George L. Leech of Harrisburg. The Bishop characterized the Board's action as "brazen" and "arrogant." He said it was a case of the State "usurping the role of spiritual director for the poor." The Harrisburg Prelate issued the following statement:

"This brazen action of the State Board of Public Assistants has shocked the religious sensibilities of the Catholic people of Pennsylvania and many other God-fearing citizens as well. It becomes alarming when we find the State usurping the role of spiritual director of the poor, unfortunate persons who must look to the State for material assistance."

The problem of providing adequate food for the world's teeming millions was discussed recently by G. V. Jacks, one of Europe's leading soil experts and director of the Commonwealth Bureau of Soils at Rothamsted experimental station, Britain's chief center for agricultural research. His views are related in an article included in the recent Annual Report of the Smithsonian Institution.

According to Mr. Jacks, the world should support a population of six billion in the next century. He emphasizes that land fertility increases with the size of towns. A larger consumer population means more profitable farming, and thus farmers have the means to enrich the soil by means of fertilizers. "Towns increase a country's soil fertility," said Mr. Jacks, "by enabling farmers to afford to put more into the soil than they take out of it."

HISTORICAL STUDIES AND NOTES

FATHER HENNI ON THE GERMAN CATHOLICS IN OHIO IN 1834

FATHER JOHN MARTIN HENNI, the future Archbishop of Milwaukee, wrote in 1834, upon the order of Bishop Purcell of Cincinnati, a description of the Catholic colonies of the State of Ohio. This account was printed in Vienna in 1836. The late F. P. Kenkel at various times reprinted extracts from this valuable document which is here translated into English with additional matter never reprinted in the *Central-Blatt*. We omit all references to English colonies.

Henni wrote: "As in the days of the Venerable Bishop Fenwick, the increase of the Catholic Church continues also after his death, nay it seems that the increase is even greater, owing to the increased immigration not only from the Rhenish Provinces of France and Germany but also from the Eastern Atlantic States of North America. All move to the far West. When Bishop Fenwick in 1813 assembled his entire congregation consisting of seven families, nobody could imagine that his successor would be greeted by 8,000 members of the Church at his installation. His cathedral, still the only Catholic Church, had been for years too small to accommodate half of the Catholics living in Cincinnati and vicinity. A second church was an imperative necessity. Therefore, on April 21, 1834, amid great solemnity, the cornerstone was laid for a German church which was to be erected at the foot of an Indian *tumulus*.

"No sooner had Bishop Purcell performed this function than he began his visitation. In Columbus I counted, during last year's Lenten season, more than 2,000 confessions and Holy Communions of Germans, not including the Irish. Assuredly a church is needed. In Chillicothe the Catholics assembled in the house of the German Mr. Baumann. The Bishop said Mass there and gave Holy Communion to about twenty-five or thirty people. In Lancaster, Fairfield County, a larger German congregation is found. It is located in a fertile valley on the west side of a hill, and is locally called Switzerland, not without reason. The chapel has hardly room for half the congregation. At the present time preparations are under way for a new and larger church. Since

only a few Catholics are able to contribute something substantial to the building, the undertaking will no doubt meet with great difficulties. Here language and the excellent cultivation of extensive farms loudly proclaim German labor and industry. This mission has been continuously in charge of the Dominican Fathers of Somerset, Perry County, which is only eighteen miles distant to the East.

"In Wooster the Venerable Bishop Fenwick found the end of his days and his labors after having confirmed a large class of candidates on the day immediately preceding his death."

This statement corrects O'Daniel (*Life of Fenwick*, page 423 sq.). Confirmation in Canton was administered on Monday, September 24. On Tuesday, September 25, Fenwick left Canton and fell sick. Hammer, in *Die Katholische Kirche*, 1897, p. 200, says so correctly.

"In Canton a great part of the 1,500 Catholics were Germans. In Beechland, a colony of immigrants from Alsace and Lorraine, the non-Catholic Lotzenheiser donated a lot of $\frac{3}{4}$ of an acre, on which a church in honor of St. Louis will be erected. In the German settlement of Marges Father Henni had recently built a chapel dedicated to St. Fidelis of Sigmaringen. In Peru, formerly Norwalk, a church under the patronage of St. Alphonsus was erected and blessed by Bishop Purcell. There labored for the last few years the Redemptorist Father Francis Xavier Tschenhens. The labors of this missionary, who is living there in solitude with a lay brother, cover a wide area in which at several places small congregations have been formed. To my great surprise I found there a rather large village which had been established within a short time by German Catholics. Their houses, built on both sides of a long street, exhibit a surprising exception to the ordinary farm houses or huts by their high-gabled roofs. Fifteen miles northwest of Mansfield Swiss Catholics are living in greatest satisfaction. Their industriousness will place them within short time in easy circumstances. This colony of Wolf's Creek, later known as New Riegel, will be visited by Father Tschenhens of

Norwalk at stated times. St. Martin in Brown County reminds us of the first difficult labors of my friend, Martin Kundig.

"This general description may give you an idea how many churches have to be finished, how many should be erected in important places, and how many have to be enlarged. Yet we did not mention schools and education, the life-lines of religion. It is only hope which buoys up the missionary, and success is the reward of his labor.

"Every missionary, no matter where he is stationed in the West, has charge of several congregations which are often quite distant from his chief mission. He labors for weeks in this place, then for other weeks in another place, everywhere visiting his scattered flock in the settlements and in the clearings. Nevertheless, all these hardships are attended with some occasional consolation. To become all to all and to win all for Christ, the priest's manners must be different in the cities and the towns, and different again in the backwoods. May all pious people pray that Christ will bless every missionary with His special grace. Quite frequently the missionaries are asked by well-meaning non-Catholics to explain Catholic doctrine in their school meeting houses and public buildings. Such requests must be granted or even sought after, because they afford an opportunity to uproot man a prejudice against the Catholic Church, prejudices which stem mostly from bad sources. Prudent and affable ways gain confidence in the missionary not only in the cities but in the country and in the remotest settlement.

"In the country the farmer leaves the field to meet the missionary; he takes care of the latter's horse, while the missionary enters the house to bless it. A hundred questions are asked and answered. Meanwhile, a boy is sent to the neighbor to announce the visit of the priest. The neighbor on his part relays the message to other neighbors. On the next day all assemble in a larger house or in the frame chapel which is not distinguished by a bell tower nor bell, but at best by a cross and an adjoining cemetery with a fresh grave. At sunrise the congregation gathers about the naked altar. The missionary often carries with him the things necessary for the celebration of Mass. The hearing of confessions, which had been begun on the preceding evening, is continued in the morning. An address or sermon, followed or preceded by sacred songs, leads up to the

celebration of Mass which is also accompanied by sacred songs. The "Holy, Holy, Holy" raises every heart and causes tears in the eyes of all those who have gathered around the new altar on new soil—hearts bowing, as it were, to the Crib. After Mass, a second sermon is preached in English or French, if it is demanded by the congregation. For I sincerely believe that there is no other people on earth which listens with more attention and greater perseverance to a sermon than the American, I may add, of every class; the American is not only steady and noble-minded, but in general he is polite, obliging, hospitable and extremely charitable to the needy. It is a pity that Puritan bigotry and the secret enmity of some leaders of certain sects, and religious enthusiasts somewhat darken the bright picture. It is a pity that so many howling and often drunken politicians disturb the peace of the well-behaved citizens by trying to gain them for this or that party, or for this or that society, and thereby create still more antagonism among the otherwise so heterogenous characters who gather in this immense country. Our Germans, as a rule, do not cause any trouble. There are a few exceptions—lazy, foppish degenerates who were expelled from Europe. Their ardor is soon cooled, for where many or all shout, nobody is listened to, least of all a foreigner, as they are commonly called.

"After all, you still find in America a patriarchal simplicity of manners, peaceful life and a love of justice, especially among the descendants of the immigrants of colonial times who have brought up their children on their farms peacefully. From Maryland or Pennsylvania many came to settle in the West. It is noteworthy that many of them do not understand English.

"How do the recent German immigrants behave, you are often asked. It is the middle class, especially farmers, who emigrate from the Rhenish Provinces and venture upon the ocean. They are mostly farmers with many children, or strong unmarried young men. Since the voyage necessitates a great expense, not all have the means to push on into the interior or buy a piece of land in the East. If some are fortunate enough to do so, over many years they will earn by the sweat of their brow from the cultivation of the otherwise fertile soil hardly more than they need for their livelihood. What support can you expect from such settlers in regard to the maintenance of the Church?

"Religion, indeed, remains a need. Religion actually exists among them, nay even greatly revived by their change of life. They try to replace the services they left in Europe; they exert themselves to the utmost in erecting their chapels, and they do this with a hopefulness and joy which are in truth consoling and edifying. Catholics, often divided by difference of language, are united into a community by the sign of the Cross: the American, the Frenchman, the Irishman associates with the German on equal footing, because they all adore the one Lord and are joined in the One Church. In fact, he who has not grasped the benefit of that Catholic unity which embraces all her children, even the newly converted Indian, may view the spectacle of North America—the religious division—in bold contrast to our Holy Church. This unity evinces and witnesses in a striking, nay miraculous way, the Church's superior and divine origin. The immigrants in their solitary settlements get rid of some of the bad habits contracted in their native land; family and village enmities naturally cease in their new environment, and God and their labor occupy their life. The extensive primeval forests with their vault-like halls in the interior made by gigantic trees which change their color in every season and in majestic grandeur cover hills and mountains, and in the valleys flank the large winding rivers or the shaded creeks dotted by humble but mostly clean cabins of white settlers placed near the clear springs amidst half-rotten trees on a slope so that you can hardly notice them; the blue or red plumage of the birds so peculiar to this region; the yellow and green plumage of birds in the southern region; their hoarse screeching during the day, and the howling of the owls during the night, with their loud and incessant remembrance of dearth—all these phenomena make a peculiar and enduring impression on the emotions of the settlers. No sooner have you left a town or village to go into the country, than you will enter into the dark forest, walking under a cover resembling the loosely winding arch of a Gothic cathedral. As you walk you feel the dismal sensation of forest solitude which evokes serious thoughts in the traveler and, as it were, accosts him loudly with the question: Pilgrim, do you seek the Infinite here? I am not surprised at the expressions of enthusiasm of the early settlers over their homes, when the war yells of the Indians ceased and the corn and tobacco was growing round about their cabins.

"The sacrifices and trials which the propagation of the Church of Christ has entailed are great and extraordinary; they will become greater without support for the maintenance of established missions, and for coordinating them and making them permanent establishments in towns and villages. The opening of the immense territory to cultivation, the rapid increase of the native population, and the sudden immigration create conditions which exceed the ordinary measures of time and means. It is a most difficult task to obtain the most necessary means to satisfy the urgent needs. Liberal donations of Europe in the past brought, and still continue to bring, new life to the development of the Church.

"Looking back, we see the great difficulties of missionaries and the great poverty of the Bishops. On the other hand, we see numerous Catholic congregations, churches, chapels, schools and charitable institutions, which prove that the Church has not battled in vain. European benefactors we hope, will not stop their assistance on the plea that 'the case of our American church is hopeless,' or that 'we did not do anything for her.' We, the witnesses of the rising religion and its progress, its culture and enterprise peculiar to the New World—we cannot help but shed tears of joy that God's all-governing hand has visibly been guiding the young Church.

"An instance of this remarkable growth in Cincinnati. When in 1781 Bishop Flaget traveled over the ground of the future Cincinnati no house or hut was standing there. When in 1801 he traveled over the same ground, no Catholics were living there. When on October 1, 1834, Holy Trinity Church was blessed, 5,000 German Catholics, out of a population of 30,000, were provided with their first church, where they were privileged to receive the consolations of religion.

"A separate church was absolutely necessary," wrote Bishop Purcell on October 1, 1834, 'for the German congregation had increased to 5,000 souls.' The one church of the city could not accommodate these numerous worshippers. The German Catholics began their services at three o'clock in the morning and occupied the church till eleven, when the English people appeared. The new church measures 135 feet in length and 60 feet in width. The lower story, extending to the full length, is to be used for a school. The church is located in the southern part of the city at the foot of an Indian *tumulus*, from which

is separated only by a street. The building site cost \$3,000, payable in annual installments. The cost of construction amounted to \$8,000, much of which is not paid off. This church is now the largest in the city. On top is placed the Cross which speaks to the passers-by its eloquent message. This message will be intensified by the inscription on the Blessed Trinity, expressed on white marble in black letters: 'There are three who give testimony,' etc. (I *John* 5, 7-8)"

Two years after the blessing of this church, Father Henni describes its poverty in these words: "How does the interior of this German church look? In the sanctuary which was planned to have three altars, you will see hardly one: a table on which a crucifix and six wooden candlesticks are resting. We are grateful to Mr. J. Bullock who donated a painting, a chalice and a ciborium. Otherwise, to speak the truth, everything is missing. When we like to have a Solemn High Mass, we have to wait till services in the Cathedral Church are finished to have the use of the vestments for the deacon and sub-deacon, and for seminarians who minister as substitutes for priests. If a church in a city like Cincinnati cannot provide the most necessary vestments for a solemnity, what can you expect from the number of new chapels throughout the diocese? I doubt whether we have in the whole diocese four monstrances, copes and burses, though we can boast of several churches which would be worthy of such ornaments. How can we expect to receive such ecclesiastical goods which so much enhance religious celebrations in America?"

"First of all, the goods are not found in America or are exceedingly expensive. Secondly, the congregations are usually too poor to buy them, because they have to contribute to the building of the church, or to paying off the debt in regular installments. Where could Bishops and priests find the means for buying such goods, since they themselves could hardly earn their own livelihood: their resources are only free-will donations, Sunday collections and revenue from the rent of pews. The College or Athenaeum can only break even. These are all the revenues of the Bishop. With these he must support, in addition to his own person, his seminary and orphanage. With this revenue he must pay off the pressing burden of the debt resting on the German Blessed Trinity Church. Only those who have an idea of the high wages of laborers and artisans

will not be surprised that the new German Church caused an expense of \$20,000, including cost of the building site. Moreover, schools have to be established, especially for German children. Could the Germans not reasonably expect that their kin in the Fatherland, in view of their better financial situation and for their former companions in the villages, send contributions of alms they have resolved to give for the honor of God and the support of His religion? In fact, the money will be spent for one Communion rail, one altar for the honor of the One Immaculate Lamb.

"The Catholic religion undoubtedly is rising up in the West. It must be firmly established by erecting altars among the settlers, if it is to become a factor in the protection and conversion of the Red Nations."

Father Henni wrote his account of the missions in Cincinnati in 1834 and later in Munich in Germany, where he was sent by Bishop Purcell to collect funds. The Archbishop of Munich and the Bishops of Bavaria promised to support the missions of North America. Father Henni expressed to them thankful recognition for their services to the struggling churches in America. The remembrance of these facts are timely, because in the brilliant development of today it is forgotten that this progress is due in greatest part to the support rendered by the Bavarian missionary society to the nascent Church in the United States.

In conclusion I translated from Henni's book two incidents of general import. Henni wrote: "Friends in Vienna last year donated to Bishop Rézé of Detroit episcopal vestments and insignia which actually make him the richest Bishop of America. A just admiration of those articles created sentiments of rejoicing and thankfulness not only among the members of his own diocese but among Catholics of the country at large. These sentiments were expressed everywhere for our American Church feels in her youthful vigor not only a common interest but also a general share of joy and sorrow."

Henni speaks of his trip to Pittsburgh in company of Bishop Fenwick in 1832. "On the third day in Steubenville after services and sermons by the Bishop, we set out on the shortest road to Pittsburgh, whither business had called the Prelate. We crossed the Ohio River and noted, only that in Pittsburgh our religion has been firmly established. Unforgettable must be the services which the Rev. Father McQuire has rendered to

the Church in Pittsburgh (Pa.). One of his last and most joyful actions which Bishop Fenwick and I witnessed, was the baptism of one of the most prominent women of the city of Pittsburgh, the daughter of a former minister and the wife of Mr. Tyrnan. Before he began the ceremony, Father McQuire explained its significance to the neophyte with greatest earnestness and lively emotion, which was most edifying. Father McQuire saw his considerable congregation increase to such an extent that an extension of the church had to be made. Even then the church was soon again inadequate for the number of parishioners. A new church was built, St. Paul's, which by its Gothic style and large dimensions and still more by its location on a rock overlooking the city and all other churches, proclaims that the gates of hell shall not prevail against her. This church is and will remain a monument to the zealous congregation and the city itself, which have pushed the construction so that the church could be blessed on May 4, 1834, by Bishop Kenrick. Thereafter, old St. Patrick's Church was assigned to the German congregation which is also very

numerous and which is in charge of a young and active priest, Father Stahlschmid. In the neighborhood of the city Poor Clare Nuns of Belgium have established a girl's day school with rather good results. On account of its great distance from the city educational needs were not greatly relieved. Therefore, four Charity Sisters of the motherhouse of Emmitsburg were welcomed last May. I myself saw how our best Catholic women and daughters had been busy for weeks; by their own efforts and at their own expense the rooms and kitchen were furnished and everything was prepared for their coming."

(Condensed from the *Letter* of Bishop Purcell of October 1, 1834, the *Letter* of Father Henni of October 1, 1834, both printed in *Berichte der Leopoldinen-Stiftung*, vol. IX, Vienna, 1836, pp. 7-26; Henni, *Ein Blick in's Thal des Ohio*, Munich, 1836, pp. VI-VII, 4-6, 63, 65-68, 68-95, 124; reprints in *Central-Blatt and Social Justice*, December, 1917, pp. 262, September, 1920, pp. 162; especially August, 1923, p. 161.

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Book Reviews

Received for Review

Guide to the Catholic Sisterhoods in the United States compiled by Thomas P. McCarthy, C.S.V. Catholic University of America Press, Washington, D. C. Cloth bound, \$3.50. Paper bound, \$2.50.

Jackson, Lt. Col. W. G. F., M.C., B.A., R.E., *Seven Roads to Moscow*. Philosophical Library, N. Y. \$7.50.

Lombardi, R., S.J., *Towards A New World*. Translated and condensed from the Italian. Philosophical Library Publishers, N. Y. \$6.00.

Reviews

Walsh, Mary Elizabeth, and Furfey, Paul Hanly. Prentice-Hall, Inc., N. Y., 1958. 465 pp. \$5.95.

THE EXTENT AND INTENSITY of problems in our country is startling. Perhaps this should not be surprising in a land whose territory has been populated in less than a century with immigrants from many lands whose assimilation still goes on, whose industrial progress is a phenomenon of the world, a land rich

in resources and unlimited opportunities. As America comes of age, it gradually recognizes and counts all its blessings; but unhappily these are too often only for the strongest, the most ruthless.

The authors of *Social Problems and Social Action* lay the foundation of their work by a discussion of the social ideal, the natural law, and the consequences of its neglect. They show the relation of one social problem to another. A breakdown at one point inevitably leads to a series of other problems. The injustices of Capital leave in their wake not only poverty and destitution, but ill-fed children, sickness, poor housing, and ultimately delinquency. Both on the authors have with considerable zeal always concerned themselves with the immediate and intimate problems of people. They recognize the necessity of working and helping individuals to help themselves on a person-to-person basis. Knowledge in itself of the extent of all the factors contributing to poverty or delinquency will be of little help to the poor family or the delinquent child.

At the disposal of Catholic sociologists and Catholic social workers is the highest motivation; but

Catholics, as other Americans, are caught in the whirl of the technological revolution and infected with the individualism that leaves little time or consideration for the social problems of other members of Christ's Mystical Body. There are problems of physical and mental health, family disorganization, inter-racial problems of delinquency, problems of growing suburbia, and problems consequent to wars. But all is not dark. Many forces are at work, such as Catholic Charities and the Society of St. Vincent de Paul in most of the dioceses of the country, militant groups of Catholic organizations; and most of all, there is study and research by the authors and many others to awaken us to a clearer understanding of the need of cooperative action by society and the State to meet the social needs of people. The authors make a strong case for assistance by the Government in the many areas of social need, particularly medical care of the indigent and the improvement of housing conditions. These problems are too vast to expect private organizations to meet them effectively.

We are indebted to Father Furfey and Miss Walsh for this survey of social problems and the need of social action. The weakness of the text is its almost inevitable superficial treatment of particular social problems. It should, however, serve a good purpose in enlightening undergraduate students on the chaotic conditions of our social order and of stimulating them to social action. The bibliographical essays at the conclusion of each chapter are of considerable value in indicating the points for further study.

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Baur, Rt. Rev. Benedict, O.S.B., *The Light of the World*, Vol. I, Christmas and the Advent Cycle. B. Herder, St. Louis and London. Pp. xv + 278. \$4.75.

In his splendid address to the First International Congress of Pastoral Liturgy at Assisi in 1956, Giacomo Cardinal Lercaro identified the pastoral objectives of the Church's decree on "Restoring the Rubrics to a Simpler Form" (1955) as follows:

"...to bring souls back to meditation on the mystery of redemption, which the liturgy develops during the course of the year; to lead them again to live its spirit; to cultivate in Advent a sense of man's indigence and the invocation of divine salvation; to delight in God's nearness to us in the delightful Christmas liturgy; to die with Christ during Lent, mortifying one's vices and concupiscences and sorrowfully confessing one's faults; to rise with Him at Easter, renewing the promises of baptism; to live in His grace, invoking the gifts of the Spirit."

As the illustrious Archbishop of Bologna tells us in his charming way, the Church's liturgical year is intended to be the source of an ever-recurring spiritual renewal in the process of achieving greater and greater conformity to the image of Christ, our Divine Head. If the liturgical year is to achieve such an effect in

souls, it must be lived. Ours must be far more than a mere perfunctory or routine observance of the feasts and seasons. But it is difficult to see how our observance can be other than routine and perfunctory unless we ponder and meditate on the mysteries which inspire the various feasts and seasons. The liturgical texts themselves represent the pure source of the true spirit and meaning of every feast. From these texts we imbibe the thought and spirit of the Church. It follows, therefore, that the best source of meditation must be those which hold the treasures of the liturgy in their official texts, viz., the missal, the Divine Office, the ritual, etc.

Foremost among those scholars and masters of the spiritual life who have labored successfully to make the inexhaustible treasures of the liturgy available to all through the medium of meditation manuals is Archabbot Benedict Baur, O.S.B., of Beuron. His *Light of the World*, published originally in the German, has gone through eight successful editions. The present edition has been revised to meet the important liturgical changes of recent years.

The new English version, excellently executed by B. Herder of St. Louis and London, presents an additional change: formerly published in two volumes, the revised translation appears in three volumes. This change is most welcome, not only because the smaller volume makes for greater convenience in handling, but because the new division corresponds more faithfully to the structure of the liturgical year. Volume I includes meditations on the feasts of the Christmas Cycle including the Season of Advent; Volume II embraces the Easter Cycle, while Volume III covers the time after Pentecost. Already quite popular in its English version, *The Light of the World* should find even greater acceptance with the added asset of this new division.

The daily meditations are derived from the Mass texts of the feasts and Sundays. Three or more meditations are given for the major feasts, while the meditations for week days are derived from the Mass texts of the previous Sunday. The attentive reader cannot help but catch the glow of warmth which radiates from the Mass liturgy through these meditations. God and His mysteries, rather than self and our miseries, are the primary object of our prayer. A deepening of our Life in Christ must be the result.

English speaking Catholics everywhere will breathe a fervent thanks to Rev. Edward Malone, O.S.B., for his lucid translation of Archabbot Baur's revised work. Only because we know the publishers would wish us to do so, we point out for correction in the next edition what appears to be a slight error: We suggest that "Him" be changed to "He" in line 3 of page 12.

The publishers are deserving of special commendation for their thoughtfulness which prompted them to issue Vol. I in time for use during this year's Advent and Christmas Cycle. We eagerly await the appearance of the two subsequent volumes which we hope will reach the public with the same timeliness.

RT. REV. VICTOR T. SUREN
Central Bureau

Gallagher, Donald A., Ph.D. (ed.), *Some Philosophers of Education: Papers concerning the doctrines of Augustine, Aristotle, Aquinas & Dewey*. The Marquette University Press, 1956. Pp. xiii+95. \$2.50.

In this slight volume professors at Marquette University share the studies, previously presented to Summer Session students, with teachers, graduate students and others interested in education. Each writer focuses attention upon the precise principles and ideas inherent in the traditional outlook on education of a significant philosopher of the past whose "ideas have been, in a large measure, neglected or rejected in contemporary thinking upon educational philosophy and badly need reiteration in non-technical as well as in technical terms." Consequently John Dewey, Aristotle, Saint Thomas Aquinas and Saint Augustine are the subjects of the first four essays, the fifth being a paper on the "Role of Philosophy in Christian Education" given at the Summer Workshop in Philosophy.

Dr. B. H. Zedler, whose special interests embrace the philosophy of the Arabian Middle Ages and that of Modern America, intended in the topic, "John Dewey in Context," not so much to analyze Dewey's views about education, "but rather to situate them within the larger context of his thought."

Of John Dewey Dr. Zedler says that "the classroom is a laboratory for testing his philosophical views. Dewey the educator is Dewey the philosopher applying a pragmatic test to his theories. But if this is so, must one who rejects Dewey the philosopher also reject Dewey the educator?" Briefly the author shows that Dewey's notions about children learning by doing, about their working and playing together as social beings, and about his belief that education is not wholly from within nor wholly from without, and his stress on "self-activity" appeared seven hundred years ago in *De Veritate*, q. XI m a. I: "*De Magistro*."

The chief value of this paper lies in the fine distinction drawn between the naturalistic and the realistic values and principles which, conceived with greater clarity in the broader frame of reference, prevent the condemnation of valuable educational practice. Dr. Zedler, however, leaves the "separation of the wheat from the chaff to the prudent judgment of the enlightened educators." It was in this same vein that Monsignor Laurence J. O'Donnell in his book, *Are Catholic Schools Progressive?* denounced John Dewey's educational philosophy as "prevailingly unsound and unacceptable to the Catholic educators;" but he approved a number of its practices as superior to the practices of conventional schools. Furthermore, Monsignor O'Donnell said that if practices can be divorced from naturalistic theory—"and it seems that they can be—they merit at least the consideration of Catholic educators."

In "Aristotle and Pagan Education," according to L. H. Kendzierski, the reader is reminded of the permanent values of the Stagirate's principles. Aristotle saw the duty of the educator in his day: 1) to main-

tain the essentials of humanistic studies; and 2) to adapt them to the requirements of the common good. Although Aristotle considered the humanity of man to be identified with the State, he strongly insisted that "the best life for man was something far higher even than the life of the best State."

Aristotle's educational ideal was the perfection and independence of man in proportion to his growth in wisdom and his intellectual development; the purpose of education today ought to be a genuine individual and internal formation brought about by the liberation of the human personal through knowledge and wisdom, good will and love. This should be true not only for the individual but also for the whole educational body.

"Saint Augustine and Christian Humanism" by Dr. D. A. Gallagher is a resumé of the saint's philosophy of teaching and his program of religious instruction, as contained in *De Magistro* and *De Doctrina Christiana* in the light of their significance for Catholic education in our day. Dr. Gallagher points out that Saint Augustine's doctrine of illumination in the purely Augustinian form had to be abandoned; the greater contribution to education from *De Doctrina Christiana* is his "charter of Christian humanism." He insisted on thorough mastery of the liberal disciplines duly subordinated to sacred teaching. Diversified knowledge flourished as a result. Thus in the ideal reorientation of the intellectual life contributory to the fullness of the Christian life, he replaced Pagan culture with new values—a Christian culture. The goal of such an education was then—what it should be today—"a Christian man who excels in eloquence, learning and wisdom."

"Saint Thomas' Philosophy of Teaching" radiates the ideals of the Angelic Doctor clearly discerned by Reverend Francis C. Wade, S.J. In the eyes of Saint Thomas man is a rational animal; but the animal must be taught to reason. His learning is induced by "discovery" and it is analyzed by "instruction." That the teacher's duty is to help students learn, that the teacher has authority until his charge is in possession of certainty, and that teaching is reality-centered, are basic principles in Saint Thomas' teaching. Finally it is the teacher who shares in the divine governance of this world by "causing truth to be in other men so that they can more easily obtain their end."

These four essays are ideologically inscribed in that of Dr. John O. Reidl, dean of the graduate school and professor of philosophy at Marquette University, entitled "The Role of Philosophy in Christian Education." Just as theology leads man to his ultimate end, so philosophy directs him to his last end. Likewise, it assists the student to understand the principles of innumerable sciences. Finally it is philosophy that must undergird the "art of teaching, the improvement of teaching, and the encouragement of more and better teachers."

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Education and The Liturgy. Proceedings of the Eighteenth North American Liturgical Week. Edited by Rev. Aloysius F. Wilmes. The Liturgical Conference, Elsberry, Missouri. 198 pp. \$2.00

Not all who are interested in the liturgy are able to have the opportunity to attend the annual Liturgical Week each year. Not all who are so fortunate as to be present will remember all the noteworthy points of the papers read and the group discussions. But all can find in this volume whatever is of interest and inspiration in all the sessions in a lasting form for later reference and perusal.

The theme of the conference held at Collegeville, Minnesota, in 1957 is one of vital importance in all its many phases. This is keynoted in the quote made by Bishop Brady in his address: "...The liturgy is a medium of teaching, even though it is primarily worship of God...The function of the liturgy as a lifelong school of Christian living could also be emphasized." Each of the speakers in turn presented a facet of the many-sided opportunity that the liturgy offers the members of the Mystical Body of Christ to increase their knowledge and, in consequence, their love for God and their neighbor.

The major portion of this volume is given to the texts of the papers presented at the general sessions of the liturgical conference. The subjects discussed cover a stimulating variety of topics and their bearing on the intensification of Christian life through a fuller participation in the worship of the Church. We are given a broader discernment of the sacramental life that might be ours through a better understanding of the contribution of the sacraments to a fuller and more mature Christian life and outlook, widening our spiritual stuffiness."

Lest it be thought that instruction in the liturgy is a new fad, an innovation in the life of the Christian, copious examples of the liturgical teaching to be found in the New Testament are cited. New meaning is added to the liturgy and to the New Testament as we are given instances in which the "Scriptures prepared for and explained the liturgical action in its various facets, so also the liturgical action explained the Scriptures" in our own day as well as in Apostolic times.

Each of the papers in turn might be mentioned and remarkable points be found in abundance. The homilies delivered at the Mass each day are short summations of the thoughts and ideas pervading the entire session as well as the feast of the day. The tribute to Abbot Deutsch and Father Virgil Michel present a brief look at the budding of the Liturgical Movement in the United States.

The summarizations of the discussions carried on in the many special sessions held each afternoon of the meeting offer a wealth of ideas and inspiration. The interested reader will seek out the account of the field of his particular interest, but from it will turn instinctively to the others and gather all that is offered. Wide variety was assured in the discussion topics which cover the problems and needs of priests, religious and

laity in attendance at the conference. All teachers, no matter the level of their apostolate nor the full or part-time dedication to their task, will be rewarded with ample inspiration and aspiration in the account of the group discussing "Catechetics and the Liturgy" under the chairmanship of Rev. Johannes Hofinger, S.J.

The lessons to be learned from the published *Proceedings* of the Eighteenth Liturgical Conference are many. Yet, all can be epitomized in the closing statement of Bishop Brady's address: "The teaching power of the liturgy teaches us its first lesson: that we are all children of the Church, that we live in Christ and through Christ; that to live in Christ means to live in the ways which Church and Holy Father point out."

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Pepler, Conrad, O.P., *The English Religious Heritage*. B. Herder Book Co., 15 South Broadway, St. Louis 2, Mo. Pp. 444. \$4.95.

This book expounds an interesting and difficult thesis frankly stated in the opening pages. It aims "to introduce readers of English to the growth of the spiritual life according to an English idiom coined during the later Middle Ages up to the fifteenth century. This idiom has largely been lost to the English tongue through the victorious supervention of the Spanish and French 'spiritualities' which have carried the day since the counter-reformation."

The author uses Langland's *Piers Plowman*, the *Ancren Riwe*, Rolle's *Amending of Life and Fire of Love*, Mother Julian's *Revelations and Cloud of Unknowing*, and the writings of Margery Kempe and Walter Hilton to present an exposition for the guidance of souls in the spiritual life. Writers and works are not presented in the chronological order but rather where they fit in the ascent towards perfection—a rather fresh approach. The work aims to show that principles of the spiritual life taken from the Anglo-Saxon tradition may be better suited to lead souls of English and American temperaments to sanctity than are the writings of sages and mystics of the Continent. Even students of English literature have seldom made direct contact with these works which are rarely available in libraries because of their antiquarian character. It is a pleasure to make close contact with them through the approach of this volume.

The six chapter headings indicate quite clearly the order of treatment: Towards Conversion, The Beginning of Christian Life, The Progress of Christian Life, The Perfection of Christian Life, The Way of Wisdom, and the Final Summary. Each chapter is broken down into lesser units. The book is not easy to read. It demands concentration and on occasion one may feel that the author is "pushing" his points somewhat.

What lends substantial tone and character to the book are the discerning remarks of the author, Father Pepler.

At times the commentary seems to be more telling than the text. Witness the following:

Once the Christian has set forth with determination towards the new Jerusalem, he is inevitably assailed by slander, misjudgment, pity or contempt. Often this attack comes from people who themselves profess to be walking on the same road, pious people who are often at their prayers in church, or religious authorities who have the divine power of direction. Always it is hard to bear without protest and retaliation. Calumny and attacks from those one is bound by obedience and charity to revere, these are usually the sign of a genuine progress towards perfection." (P. 121-122)

After a period in which the Christian tries to live as Christ would live and to act as He would act, the identification through grace increases so that Christ does not remain an external rule of behavior but an interior principle of actions. The virtues begin by being copies of Christ's virtues, but they end by being Christ's virtues themselves. This is the personal implication of the doctrine of the Mystical Body brought out so clearly by St. Paul." (P. 145)

In this work Father Pepler has devoted his talents to an interesting field. As he says, he is only giving the larger outline, others will have to go into the subject matter in greater detail for which he has not the space. This would be an excellent field for Master's and Doctor's theses of Catholic universities. After all, most of this matter is unknown to the general public. And people seeking inspiration in their struggle for personal improvement will be with us as long as Christianity lasts. They should know what inspiration and guidance Anglo-Saxon works can supply.

The large, clear type, the concise chapter heads and divisions, the correct technical presentation, the faultless text and the orderly plan throughout are deserving of special commendation. It takes but one glance to tell that this book was printed and bound in England. But this is a distinctive not a deteriorating mark.

BROTHER LAWRENCE J. GONNER, S.M.
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Ford, Rev. John, S.J., and Kelly, Rev. Gerald, S.J.,
Contemporary Moral Theology Vol. I. Newman Press, Westminster, Maryland. Pp. 368. \$4.50.

These two well-known writers, whose articles have appeared in *Theological Studies*, have chosen and enlarged selected topics from their previous writings and incorporated them into this Volume I of a series. The material, say the authors, "is partly a survey of contemporary theological literature and partly our own thought on the various topics." Also included is the use of *Notes on Moral Theology*, written since 1953 by various other authors of the Society of Jesus.

The burden of the book, according to its authors, is: to analyze and appraise the various criticisms of

the traditional presentations of the science of theology; to evaluate new approaches in presentation, and to discuss and appraise the discoveries and modern theories in various sciences, e.g., medical, psychological, sociological, with relation to man's responsibility for good and evil in his acts.

The opening chapter discusses, with the aid of liberal quotes from the writings of Pope Pius XII: the necessity of revelation and the necessity of a teaching authority established by Christ, viz., the Church, in order to teach and protect man, who without such authority would fall into error and ignorance—ignorance even about the nature and existence of the Natural Law as an objective norm of morality and of a hierarchy of values in the universe.

The authors then discuss the doctrinal value and interpretation of papal teaching; of the question of papal infallibility in various encyclicals, radio messages, etc., and the assent demanded of this ordinary *magisterium* of the Church. They give the traditional norms and add the notable statement of Pius XII in *Humani Generis*: "Nor must it be thought that what is contained in encyclical letters does not of itself demand assent, on the pretext that the Popes do not exercise in them the supreme power of their teaching authority. Rather, such teachings belong to the ordinary *magisterium*, of which it is true to say 'He who heareth you heareth me.'" This chapter adds much, in the opinion of the reviewer, to the treatment which may be found in the ordinary theology manual.

The authors next take up the criticisms and new approaches of Moral Theology with liberal quotes from various authors. They sum up the criticisms in general under three heads: 1) impatience with the mediocrity in the moral life of a Christian; 2) impatience with the restrictive effects of "obligationism" in the life of the Christian; 3) impatience with the moral theology course as it is taught in seminaries. A clue to the authors' attitude in their discussions of these criticisms may be had from the following quote: "Everyone agrees, then, with the authors who say that charity is the soul of moral theology, and everyone would wish to bring this truth home to priests and people, confessors and penitents alike. But the difficulty is finding a way of inculcating this doctrine which will avoid dangerous doctrinal shoals." These doctrinal shoals as well as practical difficulties in actual teaching in seminaries are discussed. Special stress is laid on the shoal of the creeping in of "situation ethics," already condemned by the Holy See.

With regard to the actual teaching process in Moral Theology, the authors recognize with calmness and common sense that there are many imperfections in the presentation of theology to the students. They must be taught to judge concerning the moral and theological species of sins in order to prepare them for confessional labors; but theology is too vast a field that it must be taken piece by piece, yet, as the authors remark: "If the professor takes advantage of this situation to evade his responsibility of teaching what is difficult or unpleasant, that is an abuse which should be blamed on the professor and not on the course." Hence they leave much of the responsibility on the professor himself.

self to present to the students that, as directors of souls, they are not to become mere theological criminal lawyers during the period of transition to better methods and text books.

Much of the rest of the book is concerned with the knotty problem of imputability for moral acts in the light of various impediments, real or alleged, to human freedom. Throughout the discussions on "unconscious motivation," what the authors maintain may be summed up as follows: It is not proved that the "unconscious motivation" so pervades human conduct that it seriously impairs human responsibility even in normal individuals.

In the discussion of "Freedom and Imputability under Stress" the book, state its authors, tries to clarify rather than to solve some of the rather formidable problems of subjective moral imputability. The attempt to clarify this difficult problem adds much that will help the student of theology or the priest in his pastoral direction of those souls, who may be bound by mental ills or deeply-rooted habits of sin.

A chapter on "Alcoholism and Subjective Imputability" adds considerations which will be of help to the priest who has to deal with alcoholics. It does not claim to be the last word on the subject, but does clarify the problem in the minds of the readers, offering helpful suggestions for the application of moral principles to the alcoholic. It stresses in his struggle to help the hapless victim of alcoholism.

A final chapter on "Psychiatry and Catholicism" brings out the fact that there is no conflict between Catholicism and psychiatry and, having recourse to papal teaching on the matter, it discusses the mutual understanding that can exist between priest and psychiatrist who can work together for the good of the patient.

Over-all, the book makes available under one cover a wider source of information on some perplexing problems which will confront the student of theology and the priest who has to meet these problems in the care of souls, as well as the priest who teaches moral theology, and will be of interest to many others. Finally it furnishes within its range of coverage a critical appraisal of some modern schools of thought, both good and bad, on human responsibility in moral matters, in the light of modern findings in the fields of medicine, psychiatry and psychology.

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Weiser, Francis X., S.J., *Handbook of Christian Feasts and Customs*. Harcourt, Brace & Co., N. Y., 1958. Pp. xviii 366. \$4.95.

Each year the Christian liturgy celebrates the cycle of Christ's redemptive work. Christian feasts manifest daily, again and again the splendor of the life, passion, and death of the Lord and of His special friends, the saints. Father Weiser has given us a wonderful handbook, as he calls it, on the feasts of the "Year of the Lord."

"This book was written to explain the origin, history, development, and observance of our Christian feasts. . . ." (p. ix) It is, therefore, a book of heortology, that historical science which explains the origin and meaning of feasts. Since, in reality, there is only one cycle in the liturgical year, that of Christ's redemptive work, the rather artificial division of the liturgy into two cycles is not used. Father Weiser's approach is to illustrate the development of Sunday worship, then that of the weekdays. *Feria*, a term denoting a feast, is used by the Church, rather than *dies*, to designate a week day. This is well worth noting because it shows in a detail the systematic development of Christian worship, which didn't just happen. Nor did the early Christians merely "baptize" pagan symbols and customs. The author points out that many customs adopted from pre-Christian times were natural and not pagan (p. 160), and hence had a purer origin than often suspected.

Father Weiser tells us that in his work on heortology, material from three of his previous works (*The Christmas Book*, *The Easter Book*, and *The Holy Day Book*) is combined with a number of new chapters and individual passages. (p.x) Many examples woven into the text like golden threads could be cited to indicate the thoroughness of the author's grasp of his subject. When Father Weiser notes the custom of placing bundles of grain outside for the birds at the time of Christmas, he notes a custom familiar to this reviewer. How well I remember as a little boy my father, a native of Sweden, placing bundles of wheat or oats in the trees at Christmas. Even the birds of the air shared in the Christmas feast!

The growth in the observance of Christmas indicates the impact of living Christianity upon the surrounding milieu. Despite contemporary commercialisms, Christian feasts still have a profound impact upon culture. Father Weiser's book illustrates quite clearly the power of the liturgy to convert and Christianize the social order. We might observe for the readers of *SJR* that a living Christian liturgy not only aids the individual to save his soul, but it erects an impregnable bulwark against false ways of life, such as materialism and secularism.

Those who desire to peruse Father Weiser's copious footnotes, will find their chore made less difficult by the fact that these notes are included at the end of the chapter rather than at the end of the book. Of course, it is hoped that all footnotes will soon return to their proper place—at the bottom of the page.

This reviewer has found such a wealth of material in the *Handbook of Christian Feasts and Customs* that it was impossible to quote substantially. Suffice it to say that Father Weiser's exposition of Sunday as the Lord's Day is superb in revealing how this day, with its mysterious revelance to the works *ad extra* of the Most Blessed Trinity, forms the nucleus of the whole liturgical year with its galaxy of feasts and seasons. The learned author demonstrates how Sunday is, in the fullest sense, "the day of the Lord." In the fullest sense, too, this book can be recommended.

HARVEY J. JOHNSON
Central Bureau

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Reports and news intended for publication in *Social Justice Review* should be in the hands of the editor not later than the 18th of the month preceding publication.

ROLE OF CENTRAL VEREIN IN U.S. LABOR MOVEMENT NOTED

A FEATURE ARTICLE in the St. Louis *Globe Democrat* of December 14 comprised a review of an interesting book recently published by Southern Illinois University: *American Labor Unions and Politics*. The author is Marc Karson, associate professor at the university. We remark in passing that Professor Karson sought and received some materials from the Central Bureau for the preparation of his book.

In the most important chapter in the book, titled "The Roman Catholic Church and American Labor Unions," the author brings out the fact that St. Louis was a focal point in the labor movement early in this century. He writes:

"Left wing political groups customarily have seen the labor unions as a covetous prize to be captured for immediate and long range purposes. They have intrigued, propagandized, abetted and bored from within to seduce and win the leaders, rank and file and the organization to their ideology and program."

"In America their successes have been less notable than elsewhere, but still their theories, practices and programs have contributed to organized labor's political development. Less well known and realized is that conservative theory in general and Catholic social philosophy in particular, have also had a formative influence on the character and behavior of American labor unions."

Referring to the wholesome influence exerted by the Catholic Central Verein and its leaders on the labor movement in and around St. Louis, Professor Karson states:

"In 1909, German-American Catholics of St. Louis formed *Arbeiterwohl*, a Catholic workingmen's welfare association. Specifically, this society was the result of the priests' fear of the influence of Socialists on the brewing industry. The *Arbeiterwohl's* paper (*sic*) *Amerika*, according to its editor, Frederick P. Kenkel, 'was read by every German-speaking priest in St. Louis and could be found in most of the taverns frequented by German-speaking workingmen.'"

The *Globe Democrat's* article then goes on to tell how the Rev. Albert Mayer of St. Louis became an enthusiastic promoter of Catholic workingmen's societies. In fact, it is to Father Mayer's credit that he established the first such society in St. Andrew's Parish in suburban St. Louis where he was pastor. Professor Karson's book also points out that Mr. Kenkel reported priests in many cities who were members of labor unions affiliated with the A. F. of L. Such priests were quite influential at times. In April, 1909, Father Peter Dietz persuaded the Catholic Central Verein to convert its official journal, *Central Blatt and Social Justice* (now *Social Justice Review*), into a bilingual

publication. He became editor of the English language section.

The work of such priests as Father Mayer was of a truly enterprising nature. The *Arbeiterwohl* was established to safeguard the faith and morals of Catholic men enrolled in neutral labor unions. Somewhat a similar question was confronted by St. Pius X in his encyclical *Singulari Quadam* of 1912. In this instance the Holy Father answered a question proposed to him by the German Bishops who inquired as to whether Catholic workmen were permitted to join confessional unions that were not Catholic. The answer from the Holy See was that under certain circumstances they were permitted to do so provided that they also belonged to parallel Catholic organizations which would safeguard their faith. Father Mayer established *Arbeiterwohl*.

Archbishop Glennon signified his approval of Catholic workmen's associations in May, 1909, when he addressed a letter to Mr. G. Gramman, a St. Louis foreman who became president of the association. Archbishop Glennon wrote:

"I would strongly recommend the formation of Catholic labor unions in each parish. I would recommend the same of the various parish priests and I wrote them to give you their consent, encouragement, support and sympathy. The most pressing problem of today is that of Capital and Labor, and it will be properly solved if the solution is set on Catholic principles, but if otherwise, the results are liable to be disastrous to both religion and civilization."

The Central Verein at its 1909 convention recommended "faithful cooperation with the A. F. of L." The same convention was addressed by Peter W. Collins, a Catholic and international secretary of the Electrical Workers. Mr. Collins came to Belleville, Illinois, to conduct a study course with Father Dietz for the purpose of countering the growth of Socialism among Belleville miners.

Although not mentioned in the *Globe Democrat* article, the Central Bureau made a special contribution in preventing the rise of Socialism among American workmen by sponsoring extensive lecture tours of David Goldstein. Dr. Goldstein, a convert to the Catholic Faith from Judaism and a former Socialist, was an eloquent orator and was very successful in exposing the evils of Socialism in a language and a manner readily understood by the man on the street.

"You have been very kind and generous in making the great sacrifice of one hundred dollars for our new workmen's hostel here at Lindi in East Africa. Thank you most sincerely for this act of charity. It shows that you understand the need for such a home for the young workers who up to now were forced to live in pagan and Mohammedan immoral environment. Now they can, and they like it, live near the church and under the guidance of a priest. . . ."

This expression was received from Fr. Aquillin, O.S.B., the missionary in charge. His people are among the poorest of the poor. It is only by aiding them in securing the bare necessities of life that the church is able to reach them with the Gospel.

The School Question—A Present Phase

THE IMPORTANT AND PERENNIAL school question for Catholics in the United States has many phases. One important phase which calls for consideration at the present time is the financial burden it imposes on our people.

Catholics of our country have distinguished themselves among their co-religionists through the world by their great generosity in building and maintaining the wonderful system of education which is ours. This tremendous feat has been accomplished without any governmental assistance. However, as the financial burdens of maintaining two systems of education become increasingly hard for our people, the question necessarily arises as to the validity and justice of the present order. Are not our Catholic people entitled, according to distributive justice, to their fair share of disbursements for education of such funds as are accumulated by taxes to which they contribute equally with their fellow citizens? This question was confronted a few years ago by the Bishops of the United States in their joint annual statement. Our Bishops unequivocally affirmed the right of Catholics to their fair share of educational disbursements. However, they did not state that any steps would be taken at that time to secure the allocation of funds to Catholics.

An American Jesuit, Rev. Virgil C. Blum, of the political science department of Marquette University, has been giving much time and study to the problem in question. He presents the case of Catholic taxpayers in his well-written book, *Freedom of Choice in Education*. Father Blum's thesis is simply that the State has educational obligations to the children, not to the Catholic institutions of learning which they attend. It is his reasonable contention that financial aid given to parents for the education of their children is aid given to citizens and not to a religion or its institutions. Hence there is no violation of the so-called principle of separation of Church and State.

Briefly, Father Blum submits the "certificate and tax credit plans" as methods by which the government can subsidize the education of Catholic children, at least in part. The certificate plan provides that the government make direct money grants in the form of vouchers or certificates to parents or guardians of all children attending private independent schools. The tax plan, on the other hand, provides that the government give a tax offset to parents of all children attending private independent tuition-charging schools. As Father Blum assures us, these plans raise no constitutional questions.

We urge all societies and State Branches of the Catholic Central Union to adopt ways and means of acquainting their members with Father Blum's thesis. His book, *Freedom of Choice in Education*, can be obtained from Macmillan Company, New York. The price is \$3.95. We urge that efforts be made to acquaint our legislators both in Washington and in our several States with the merits of Father Blum's plan. The passage of legislation which would give some financial

relief to burdened taxpayers now supporting a dual system of education is extremely necessary at the present time.

Utica Young Men's Society is One-Hundred Years Old

THE ST. ALOYSIUS Young Men's Benevolent Society of Utica, N. Y., with an unbroken continuity of religious, civic, social and fraternal activities for one-hundred years, observed its centennial on December 14.

The society was organized on December 15, 1858. The first meeting took place in January, 1859, in old St. Joseph's School on Lafayette St. Its date of organization indicates that the St. Aloysius Society is one of the oldest sick and death benefit groups in the nation. Very soon after its organization, the society affiliated with the Catholic Central Verein.

The founders and first officers of the St. Aloysius Society included the following: Lorenz Klein, president; Michael Schuderer, vice president; Primus Stiefvater, recording secretary; Wm. Servatius, treasurer; Felix Benz, financial secretary; and charter members John Berg, John Louis, Xavier Renk, Joseph Renk, Martin Bach, John Endres, John Fischer, Ferdinand Miller, Sebastian Hornung, Henry Hillenbrand, Wm. Diefenbach, Nicholas Osterman, Peter Osterman, Rachus Regensburger, Theodore Fischer, Joseph Ulrich, Frank Strauss, Louis Schlachter, John Diefenbach, John Stiefvater and Weibert Naegle.

Three years after the society was formed, the Civil War broke out and sixteen of the thirty-three members left for military service. When the war ended all the members returned and the membership soon increased to fifty-one. In the Spanish-American War, several members again enlisted. In World War I, twenty-six served and one member was killed in action. World War II saw twenty-seven enlistments with one casualty. Six members served in the Korean War.

Receipts for the first year were \$46.53, with disbursements amounting to \$36.93. Interestingly enough, one of the first expenditures was twelve cents for a pound of candles to light the room for the initial meeting. In those days gaslights were a luxury and were found only in the homes of the wealthy. Electricity was unknown. The first sick benefit paid was \$2.00 for a week's illness.

For twenty years the society had its own library. However, this praiseworthy venture was abandoned some twenty-eight years ago due to changes in the attitudes of people generally toward such pursuits.

The following are the present officers of the St. Aloysius Society: John Tallman, president; Jerome Wagner, vice-president; Wm. J. Keiser, financial secretary; Frank H. Jenny, treasurer; Francis Schmalz, corresponding secretary; Edward Jenny, Henry V. Schmalz, and Frank Weiler, trustees.

The centennial celebration comprised a dinner and social program at which John J. Walsh, city judge, was the principal speaker. Fred Heintz was chairman of the program and Charles L. Witte served as toastmaster.

PERSONALIA

ON SATURDAY, JANUARY 17, Mr. and Mrs. F. Wm. Kersting of Pittsburgh celebrated their Golden Wedding Anniversary with a High Mass at St. Basil's Church at 9:00 A.M. Mr. Kersting has been confined to his home for the past two years, a virtual invalid as a result of a stroke. However, he is very grateful that he still has the full use of all his faculties. He was taken to church for the Jubilee Mass by his sons.

Mr. and Mrs. Kersting were blessed with ten children, three of whom are serving God in religious orders. Early in his life Mr. Kersting worked in the U. S. mail service. Later he was employed in the Health Department of Pittsburgh.

A devout Catholic all his life, Mr. Kersting distinguished himself as a very active and alert lay apostle. From his early youth he was extremely active in the Catholic Knights of St. George and in the Allegheny County District of the Catholic Union of Pennsylvania. He attended State Branch conventions regularly and frequently was among those present at the national conventions of the Central Verein of which he is a Life member. When the Central Verein began to promote credit unions, Mr. Kersting immediately established such an institution at St. Basil's Parish. He held the office of treasurer in the credit union until illness made it impossible for him to do so. He is also a dutiful member of the St. Vincent de Paul Society.

The director of the Central Bureau and the members of his staff join Mr. and Mrs. Kersting's friends in felicitating them and wishing them many blessings in the years that lie ahead.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donation to the Central Bureau

Previously reported: \$2,208.82; Edwin F. Debrecht, Mo., \$2; Wm. G. Ahillen, Mo., \$2; Rt. Rev. Msgr. George J. Hildner, Mo., \$2; Frank Engel, Mo., \$2; James H. Zipf, Mo., \$2; Rt. Rev. Msgr. A. A. Wempe, Mo., \$2; William Meisinger, Mo., \$2; Rev. Leo P. Kampmann, Mo., \$2; Herman J. Kohnen, Mo., \$2; Cyril Furrer, Mo., \$2; Rt. Rev. Msgr. Alois Stumpf, Mo., \$2; Fred J. Grumich, Jr., Mo., \$2; Rt. Rev. Msgr. Joseph A. Vogelweid, P.A.V.G., Mo., \$2; Rev. Robert A. Ottoline, Mo., \$2; Raymond T. Percich, Mo., \$2; CCU of America Convention Fund, Mo., \$400; Total to amount including January 6, 1959, \$2,638.82.

Chaplains' Aid

Previously reported: \$132.40; Bernard C. Schapee, Mo., \$1; CWU of New York, Inc., N. Y., \$25; St. Francis de Sales Soc., Mo., \$3.70; Total to and including January 6, 1959, \$162.10.

Catholic Missions

Previously reported: \$2,507.13; A. Jolin, Wis., \$1; Bernard C. Schaper, Mo., \$14; Peter Mohr, Kans., \$5; Frank H. Schwaller, Wis., \$10; St. Eustachius Ben. Soc., Wis., \$16; Amelia J. Otzenberger, Mo., \$4; Daniel C. Winkelmann, Mo., \$85; A. J. Loeffler, Minn., \$10; A. Friend, Ind., \$5; Mrs. W. H. Seifen, Conn., \$5; Theresa Weiss, Md., \$5; Philip Kleba, Mo., \$10; CWU of N. Y., Inc., N. Y., \$11; St. Mary's Hospital, Wis., \$100; Mrs. Veronica Schubert, Ill., \$5; Phil Zimmermann, Mo., \$10; List unknown person U. S. A., \$5; Frank Schneider, Ind., \$90; N. N. Mission Fund Div., Inc., \$7.08; So. Indiana Gas Elec. Co. Int. Div. N. N. Mission Fund, \$40; August Springob, Wis., \$20; Total to and including January 6, 1959, \$2,965.21.

St. Elizabeth Settlement

Previously reported: \$13,518.53; From Children Attending, \$507.52; United Fund, \$3,681; Interest Income, \$36.90; Total to and including January 6, 1959, \$17,743.95.

Christmas Appeal

Helen Ahillen, Mo., \$10; Mrs. Joe Alexander, Ky., \$1; Mrs. Lawrence J. Auer, \$1; Raymond Auer, Mo., \$10; Mrs. Michael Baca, Pa., \$1; F. C. Bangert, Mo., \$1; Mrs. L. Barth, Mo., \$1; Mrs. W. Beckerle, Mo., \$1; Mrs. Catherine Behnke, Calif., \$1; Mrs. Aloys P. Betzen, Kans., \$5; Irene Bieker, Conn., \$5; Mrs. Gregory Blick, Kans., \$2; The Blonigen Sisters, Minn., \$15; Mrs. Irene Borgschulte, Mo., \$2; Miss Alma Brand, Kans., \$1; Miss Theresa C. Braun, N. Y., \$5; Mrs. Agnes Brown, Kans., \$1; Josephine Bresnahan, Mo., \$5; Mrs. Barbara Haus Brunner, N. Y., \$2; Mrs. Anna Brunnert, Mo., \$5; Mrs. M. Buerke, Mo., \$1; Mrs. Helen Callahan, Mo., \$2; Mrs. Thomas Clifford, N. Y., \$1; Miss Alice Mary Cooke, Mo., \$5; Jim Crunican, Ore., \$1; Henry B. Dielmann, Tex., \$10; Mrs. M. A. Dillon, Del., \$5; Alfonz Dittert, Mo., \$3; Mrs. John Dobler, N. Y., \$1; Mrs. Jos. A. Dockendorff, Ill., \$10; Mrs. Marie Fellenz, Md., \$10; Edwin T. Fiebigler, Mo., \$5; Mrs. John T. Fischer, Mo., \$5; Miss Josephine Forthaus, Mo., \$2; Jos. J. France, N. Y., \$3; Mr. and Mrs. Joe Frank, Mo., \$3; Mrs. Rose M. Franta, Minn., \$3.75; Mrs. Caroline Frenert, N. Y., \$1; Lydia M. Freymuth, Mo., \$2; Miss Jane R. Gallagher, Del., \$2; Mr. and Mrs. Bernard Gassel, Mo., \$5; Raymond B. Gassel, Mo., \$2; Miss Mary R. Geiger, Mass., \$2; Fred A. Gilson, Ill., \$5; Mrs. Christina Grabosky, N. Y., \$2; Joe A. Grahmann, Tex., \$1; Dr. J. J. Gramling, Wis., \$3; Fred J. Grumich, Mo., \$5; Eugene C. Gummersbach, Mo., \$10; Mrs. Bertha C. Hahn, Conn., \$5; Miss Josephine A. Hahn, Conn., \$5; Mrs. John C. Hanzel, Ind., \$5; Miss Louise Hardinger, Fla., \$2; John P. Hart, Mo., \$3; John P. Haw, Ill., \$1; Miss Rosa Hesse, Tex., \$1; Peter P. Hiegel, Ark., \$5; Mrs. Coral Hoelker Mo., \$1; F. J. Holthaus, Kans., \$5; Miss Julia Honer, N. Y., \$2; George J. Jacob, Conn., \$5; Otto Jaeger, N. Y., \$3; W. D. Jochems, Kans., \$10; Charles S. Kearns, N. Y., \$5; Fred H. Kenkel, Conn., \$10; Dr. Lydwine Van Kersbergen, O., \$2; J. A. Kistner, Pa., \$1; Frances Knobbe, Mo., \$3; Joseph Knobbe, Mo., \$2; Lorraine E. Koch, O., \$5; Teresa Konsbruck, Minn., \$1; Mrs. Charles P. Kraft, N. J., \$5; Frank C. Kueppers, Minn., \$25; Fred A. Kueppers, Minn., \$5; Ben Kuhlman, Mo., \$2; Dr. A. F. Kustermann, Wis., \$5; Mrs. H. J. Lander, Mo., \$1; Mrs. Harold Leach, Mo., \$1; Peter Leckler, N. Y., \$5; Otto Leiblein, N. Y., \$5; Mrs. Hattie Leischner, Ill., \$10; M. J. Leuterman, Wis., \$5; Bernard Lies, Kans., \$5; Fred Limberg, Mo., \$5; Miss Matilda Lindhorst, Mo., \$1; A. J. Loeffler, Minn., \$10; Mrs. Mary Luepke, Mo., \$5; Mr. and Mrs. Thomas J. Mann, Conn., \$3; Miss Gertrude Manske, Ill., \$1; Mary Ann Martin, Kans., \$10; Mrs. Elizabeth Martin, Kans., \$5; Victoria Mastroberardino, N. Y., \$1; Will Mersinger, Mo., \$10; John J. Metz, Wis., \$1; Mr. Charles P. Michels, Mo., \$5; Mrs. Katherine Michel, N. Y., \$3; Mrs. Wm. Minden, Ark., \$2; Peter Mohr, Kans., \$5;

Joseph A. Moore, Pa., \$5; Mr. and Mrs. A. Mueller, Mo., \$1; Franz H. Mueller, Minn., \$5; Fred B. McKeon, N. Y., \$10; Donald McMullan, Mo., \$5; Marx R. Nack, Wis., \$5; A. W. Nelwoehner, Ia., \$10; Karl Nissl, Calif., \$5; N. N., Mo., \$5; Amalia J. Otzenberger, Mo., \$2; Mrs. O. Palazzolo, Mo., \$5; Anna Phillips, Ind., \$10; Mrs. Mott Post, Ark., \$5; Mrs. John Ragland, Kans., \$1; Leo C. Range, Mo., \$3; Ruth Rothheim, Mo., \$1; Margaret M. Rauch, N. J., \$1; Henry Renschen, Ill., \$1; Robert A. Reschke, N. Y., \$5; Mr. and Mrs. Edw. A. Roberts \$5; Peter Saller, Mo., \$5; Arthur L. Schemel, N. Y., \$6; Juliana Scheppers, Mo., \$1; Mr. and Mrs. Frank Scherer, Mo., \$10; Mrs. Elizabeth Scherpen, Mo., \$5; Dorothy I. Schmidt, Minn., \$1; Mrs. Katherine Schmit, Mo., \$5; Mrs. Frank A. Schrammeyer, Pa., \$1; Mr. Joseph Schrewe, Ore., \$5; Elizabeth Schuette, Ill., \$10; Mr. and Mrs. B. Schwegmann, Sr., \$10; Mrs. Florence Scripture, N. Y., \$1; Bernard C. Schaper, Sr., Mo., \$5; Mrs. Fred Spietzack, Conn., \$2; Mrs. E. Alice Stoessel, Mo., \$2; Mrs. Joseph E. Smith, Conn., \$1; Ernest S. Speh, Mo., \$5; Mrs. Fernando Steffens, N. Y., \$5; Felix Stehling, Tex., \$2.50; John L. Steinbugler, N. Y., \$5; Mrs. Clem Steinke, Mo., \$1; Charles Stelzer, Me., \$5; Mrs. Irene Stutz, Mo., \$2; Mr. and Mrs. C. J. Suellentrop, Kans., \$5; Mrs. A. Suren, Mo., \$1; Mrs. Joseph Tschaep, N. Y., \$1; Mrs. Ann Uckotter, Ky., \$1; Mrs. Mary L. Underriner, Ill., \$1; Sister M. Victoria, O.P., Mt. Dominic, N. J., \$2; Miss Josepha M. Vollmer, Pa., \$10; Mrs. May Voerg, Mo., \$5; Mrs. Anna M. Waider, Calif., \$1.25; Aloys M. Wambach, Wis., \$10; Ralph H. Wappelhorst, Kans., \$5; Mrs. M. Ward, Ill., \$1; Frank J. Weber, Mo., \$10; Fred F. Weber, Wis., \$5; Rev. Francis X. Weiser, S.J., Mass., \$25; Dr. F. A. Wesby, Mo., \$10; Mrs. M. M. Whitehead, Ky., \$20; Mrs. Margit Wiktorin, O., \$5; Agnes and Ann Winkelmann, Mo., \$5; Miss Margaret Wisman, Ill., \$5; E. L. Zoering, Mo., \$10.

CWU of Arkansas, Ark., \$10; Catholic Women's Union No. 15, Pa., \$10; Catholic Knights of America, Ill., \$5; Catholic Knights of St. George, Br. 82, Pa., \$10; Dominican Sisters, Calif., \$1; Holy Cross Benevolent Society, Mo., \$10; Notre Dame High School, Quincy, Ill., \$5; National Catholic Women's Union (Rochester Branch), N. Y., \$5; Quincy District CWU, Ill., \$10; St. Ann's Christian Mothers' Society, St. Charles, Mo., \$10; St. Andrew's Catholic Church, Lemay, Mo., \$10; St. Anthony Society, New Ulm, Minn., \$10; St. Boniface Holy Name Society, Paterson, N. J., \$10; St. Eustachius Benevolent Society, Burlington, Wis., \$10; Sisters of Notre Dame, St. Charles, Mo., \$1.

Rev. John Dreisoerner, Mo., \$25; Rev. James Foley, O.S.B., Ark., \$10; Most Rev. H. B. Hacker, D.D., N. Dak., \$25; Rt. Rev. Msgr. J. G. Herrman, Kans., \$15; Rt. Rev. Msgr. M. M. Hoffman, Iowa, \$15; Rev. Leo P. Kampmann, Mo., \$10; Joseph Matt, Minn., \$10; Most Rev. Jos. M. Mueller, D.D., Iowa, \$50; Rt. Rev. Msgr. J. Neumann, Ill., \$50; Rev. Bernard J. O'Flynn, Mo., \$25; Most Rev. John L. Pachang, Neb., \$25; Most Rev. Joseph E. Ritter, S.T.D.M., \$100; Rt. Rev. Msgr. Anthony J. Rothlauf, N. Y., \$50; Rt. Rev. Msgr. Peter J. Schnetzer, Tex., \$50; Rt. Rev. Msgr. A. T. Strauss, Mo., \$10; Rev. John Suren, \$10; Mr. and Mrs. John A. Bell, Wis., \$10; Norbert J. Berning, Ohio, \$1; Mrs. Adolph Bilgischer, Ark., \$1; Omer J. Damer, Mo., \$10; Peter Grissler, N. Y., \$5; Joseph H. Holtzhauer, Wis., \$5; Anthony B. Kenkel, Md., \$10; Diana Lies, Kans., \$1; James Lies, Kans., \$1; Richard Lies, Kans., \$1; Robert H. Reschke, N. Y., \$10; August Rechner, Ill., \$10; Charles P. Saling, N. J., \$1; Frank C. Schneider, Ind., \$11; Mary E. Smith, Mo., \$2; Total December 22, 1958, \$1,391.50.

European Relief

Joseph Greber, Mo., \$200; Young Ladies Dist. League, St. Louis, Mo., \$100; Federation of German American Soc., N. Y., \$225; Rev. James M. Huber, Mo., \$10; Rt. Rev. Msgr. A. A. Stumpf, Mo., \$800; CWU Pittsburgh, Pa., \$25; Total January 6, 1959, \$1,360.00.

National Convention Dates

MAY WE AGAIN REMIND MEMBERS of the Catholic Central Union that our national convention will be held in San Francisco, July 31 to August 5. Convention headquarters will be the Whitcomb Hotel. Mr. Edward Kirchen of San Francisco is chairman of the Convention Committee.

Our 1960 national convention will be held in Little Rock, Ark. Bishop Albert L. Fletcher of Little Rock has already approved the convention dates, August 6-10. Convention headquarters will be selected later.

Dr. Kenkel's Seventh Anniversary

FEBRUARY 16 WILL MARK the seventh anniversary of the death of Frederick P. Kenkel, founder of the Central Bureau and its director for forty-four years. The members of the Central Bureau staff will join with the staff of St. Elizabeth's Day Nursery in assisting at a Mass of Requiem which will be offered for the repose of Dr. Kenkel's soul on Saturday, February 14, in the Nursery chapel. Dr. Kenkel founded St. Elizabeth Day Nursery in 1915.

February is also the anniversary month of Joseph G. Metzger, office manager of the Central Bureau for thirty-two years. Mt. Metzger died very suddenly on February 5, 1956. He will be remembered in the Memorial Mass for Dr. Kenkel.

We appeal to all societies affiliated with the Catholic Central Union to note the anniversaries of death of these two outstanding laymen who contributed so much to the lay apostolate in general and to our venerable society in particular. We must never forget our noble brethren who "have gone before us with the sign of Faith and now sleep the sleep of peace."

Missouri Branch Promotes Justice in Transportation of Pupils

FOR MORE THAN TWENTY YEARS the Constitution of the State of Missouri provided for the transportation, at public expense, of children attending so-called private non-profit schools as well as public schools. Some few years ago, this particular law was declared unconstitutional by a unanimous decision of the Missouri Supreme Court. The Court's decision, which was not appealed, merely decided on the question of legality regarding the sources whence the funds were taken to pay for the transportation of pupils attending non-public schools. The moneys were taken from an "incidental fund" which was specifically designated for exclusive use of public schools of the State.

The Court was emphatic in stating that it merely answered a very specific question regarding the valid use of moneys from a designated fund for transportation of pupils to a parochial school. It did not rule on the legality of the State providing for bus service

to parochial school children as such. Hence it can be logically concluded that, as in the Everson case of the U. S. Supreme Court, parochial school pupils in Missouri can be furnished bus transportation by the State provided the necessary moneys are derived from a proper fund which would seem to be a public health and welfare fund.

The Catholic Union of Missouri which was responsible for bus service originally given parochial school children, is now agitating for the passage of a new law. It states its case quite clearly and convincingly in a resolution adopted at its 66th Annual Convention held in Washington, Mo., last October. The resolution stated in part:

"Insofar as bus transportation of pupils is a measure for their safety against the hazards of travel and protection against the inclemencies of weather, the Catholic Union of Missouri approves such transportation. We raise our voice against the discrimination which affords this transportation, at public expense, to the pupils of certain schools, while failing to afford it to others.

"Transportation is not education. It is a service to the child attending school, and to the parent responsible for this attendance under the compulsory schools law of the State. The cost of transportation of a limited class of school pupils in the State should not be paid out of public funds created by taxation of all the citizens in a taxing-district for education. Under the decision in *McVey vs. Hawkins*, we regard such as a misappropriation of a sacred fund raised by taxation of all, for the purpose of education. Such use is not a devotion of an educational fund to the support and maintenance of the public schools. It is a welfare service to those only attending public schools.

"It is the solemn, moral duty of the parent to educate the child, from which follows the moral and the civil right of the parent to choose the school for the child's education. This duty and right are recognized in the Federal and State Constitutions and in the decisions of the Federal Supreme Court. Under present conditions choice of a non-public school deprives both the child and the parent of bus transportation at public expense. Safety and welfare of the child are ignored.

"Pupils of all accredited schools of the State in primary and secondary grades constitute a like body similarly situated. No constitutional conflict arises from treating alike in the matter of bus transportation, at public expense, all such similarly situated pupils.

"To avoid question of discrimination as well as to avoid a misuse of a sacred, ear-marked fund, we recommend again as we have in the past that the cost of transportation of pupils in the State be not taken out of public funds collected from all for public education, but that instead there be created in the State a proper welfare department or agency, with proper funds and properly staffed, with the duty of supplying, under general rules and regulations, bus transportation for all pupils of primary and secondary grades attending the schools of our State, public or non-public, in such areas in which such transportation shall be determined by such agency to be helpful or needful."